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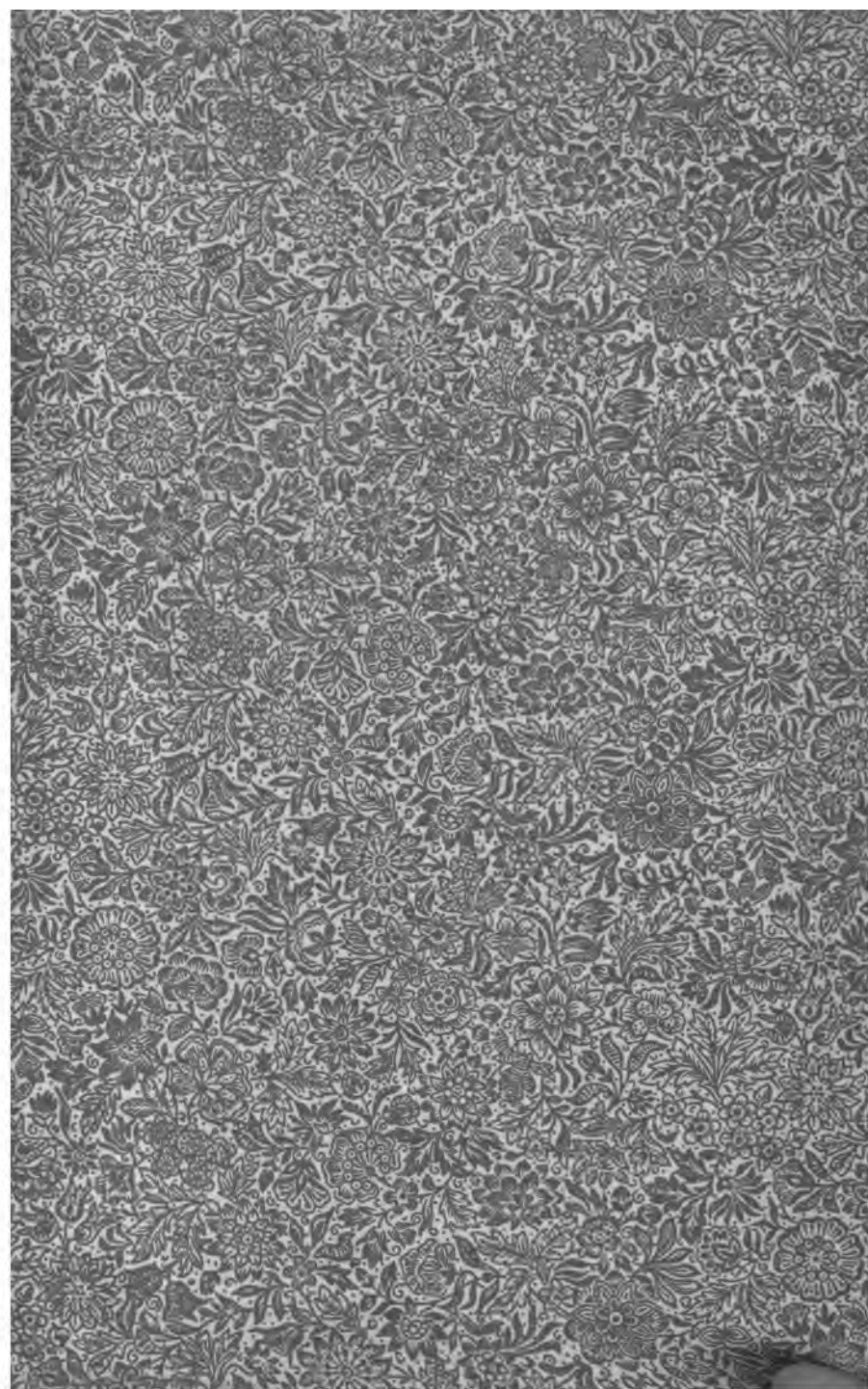
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CLOUDS ON THE HORIZON.

AN

ESSAY

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ON THE VARIOUS FORMS OF ERROR, WHICH STAND IN THE
WAY OF THE ACCEPTANCE OF REAL CHRISTIAN FAITH
BY THE *EDUCATED* NATIVES OF ASIA, AFRICA,
AMERICA, AND OCEANIA.

BY

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SOCIETY, AND HONORARY LIFE GOVERNOR OF THE BRITISH AND FOREIGN
BIBLE SOCIETY AND CHURCH MISSIONARY SOCIETY.

Second and Enlarged Edition.

Μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν.

Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.

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1891.

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PREFACE.

It pains me to witness two very strong tendencies on the part of good men of the present epoch, which I cannot but with all humility pronounce to be erroneous.

I. The wholesale, and inconsiderate, condemnation of Non-Christian forms of Belief, and of the adherents of such Belief, theologically, morally, intellectually, without any exception, palliation, or excuse. I have only to allude to the common-form description of Mahometanism, and Mahometans.

II. The idea, which seems to prevail, that we have no sooner got rid of these Non-Christian Beliefs, than some form of real Christianity will occupy the vacuum, and the customs, traditions, and familiar notions, of millions of men will be washed off the slate of the minds of men, and there will be a new creature morally, materially, and intellectually, as well as, what we all hope, spiritually.

A poor Zulu girl, who had been really converted, and was a consistent Christian, remarked, that she never saw a great splash of red paint on a rock, without a momentary—only a momentary—heart-feeling, that she was neglecting the worship of the gods of her forefathers: so deep an impression had the pagan customs of her childhood made upon her. In this sense all the Non-Christian world are in a state of childhood, or partial slumber, or spiritual torpor. Still they are all children of the one great Father, and Christ died on the Cross for all without exception, if they will but accept His message. It would be a great advance in Truth, and Good Taste, and Christian Charity, if the practice of brutally caricaturing our adversaries were to cease, and we could strive to see through the incrustations of

Error, Ignorance, and Spiritual deadness, into the kernel of Good, which is to be found in every human heart, if we look properly for it. I write as one, who lived long years alone in the midst of Hindu and Mahometans, and learnt to love them. I studied their languages, and could hold free intercourse with them. I studied their literature, and sacred books and understood them. I was not blind to their faults, but I had an eye for their good qualities. I have since studied the religious books of other Non-Christian people. For nearly fifty years I have been devoted to the subject of Christian Missions, but I denounce the evil method of wholesale abuse, and ignorant detraction.

There are grievous errors in our own midst, whether we look to the right to the more than half-Papistical tendencies of ritual and dogma, and to the left, to the Korybantic sensational excitement and advertising self-glorifying methods in use. We must reconstitute and remodel our battalions before we shall conquer the world. The want of self-consecration, the will-worship, and the exaltation of self-imposed domestic duties over their duty to the Lord who bought them is deplorable in some Protestant Missionaries. The Missionaries of the Church of Rome put us to shame. Evil as are their methods, their self-consecration, and devotion, are examples to all.

I have tried to bring home to thoughtful minds the awful problem of the next half century. In Missionary periodicals and Reports all the dark side of the shield is suppressed, yet there is a dark side. The time for independent Christian Churches in Asia, and Africa, is approaching: their first and natural step will be to get rid of every European Agent with his domineering practices, and to manage their own affairs, temporal and spiritual. How will they succeed? Have we prepared them for their freedom, and taught them to run alone?

LONDON, Dec. 1890.

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CLOUDS ON THE HORIZON.

ESSAY.

"On the various forms of Error, which stand in the way of the acceptance of
"real Christian Faith by the *educated* Natives of Asia, Africa, America,
"and Oceania."

TEXT.

"But the unclean spirit, when it is gone out of the man,

- (1) passeth through *waterless* places, seeking rest, and findeth it not.
- (2) then he saith : ' I will return into my house, whence I came out.'
- (3) and when he is come, he findeth it *empty, swept, and garnished* (σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον).

(N.B. : Luke omits "empty.")

- (4) then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there.

- (5) and the *last state of that man becometh worse than the first.*

- (6) Even so shall it be to *this generation.*"

(N.B. : Luke omits the last clause.)

Revised Version of Matthew xii. 43.

CHAPTER 1. PREFATORY REMARKS.

CHAPTER 2. THE OLD SYSTEMS PURIFIED, REFINED, AND ADAPTED
TO THE ENVIRONMENT OF A CIVILIZED SOCIETY.

CHAPTER 3. MODERN CONCEPTIONS FOUND IN THE BLENDING OF THE
OLD SYSTEMS WITH CHRISTIAN DOCTRINE, EITHER
CONSCIOUSLY OR UNCONSCIOUSLY.

CHAPTER 4. DEPARTURES FROM THE TYPE OF CHRISTIAN FAITH
ACCEPTED BY PROTESTANT CHURCHES.

CHAPTER 5. CLOSING REMARKS.

APPENDIX. SCHEDULE OF REFERENCES.

CHAPTER I.—PREFATORY REMARKS.

THE work of the nineteenth century is nearly done : at the close of another half century we shall be able to say, that the Gospel has been preached in some form or another in nearly every part of the world. In the company of, or following, the Gospel, has come a certain amount of religious or secular Education ; of Instruction, moral, material, or spiritual ; of Commerce, and so-called Civilization. By the end of the twentieth century, idolatry, and local forms of worship, will be entirely discredited, and the

second stage of Missions will be entered upon. It is not likely, that any race or nation, touched however lightly with the electric current of Civilization, will linger in the prison of old-world ideas. The heart of man, made after God's image, turns Godwards; but the mode, in which it feels after God, varies according to its environment, opportunity, and elevation of thought. The wonderful conceptions of Greek and Roman mythology expired unregretted in a sunset of their own beauty. Homer ennobled, but did not, except in the case of the Goddess Athéné, spiritualize his Divinities; Virgil lowered them in their moral standard below the level of self-controlled mortals; Horace, following Lucretius, laughed at them; a century later they had disappeared. The Gods of Greece and Rome went, as it were, into exile, and some of them returned, in the eyes of Christians degraded into evil spirits, or promoted under new names to be Roman Catholic Saints. In Southern Europe the same temples, and the same statues, have done duty on both occasions. Here we have an instance of the house empty, swept, and garnished. The young Hindu or Mahometan, fresh from the State-Colleges of British India, is passing through a similar transformation of ideas. We have in the case of Justin Martyr, who lived 100-120 A.D., an exact parallel. He was a Greek, who lived at Nablús (the ancient Sichem) in Palestine; he found his neighbours under the evil influence of Simon Magus little better than idolaters; he himself sought truth in the schools of Greek philosophy, Stoic, Peripatetic, Pythagorean, all *waterless* places, where he did not find what he desired. A better hope was dawning upon him in the teaching of Socrates and Plato, when by a mere chance he met an aged Christian, who summed up his advice in the following words: "The truths, which you seek, are not comprehensible to the eye or mind of man, unless God and His Christ give him understanding." Justin Martyr took the advice, and found Christianity the only true philosophy.

In trustworthy reports we read, that Paganism in its old insensate form is gone. Great Pan is dead; if among the aged, or the inhabitants of remote districts, some trace of the old poison remains, it is but the flickering of an expiring lamp. But the same reports tell us, that the connection of the people with Christianity is to a large extent of the most nominal kind even in settled congregations: the idols are abandoned, but the Neo-Christians are in gross ignorance, and a very low state of morality. If any one dreams, that we are approaching within reach of a Christian euthanasia, he is mistaken. Here again the state of the Christian Church in the second and third centuries supplies analogies, for human tendencies have not changed with the lapse of centuries. My object is to review one by one the phantoms, which in the guise of religion get power over the awakening human soul, and come between it and what the Protestant Christians of Europe and

North America feel to be "Christianity," based upon the dogma of an incarnate, crucified, and risen Saviour. As far as I know, it is a new study from my point of view. I have weighed in the balance, and cast out all forms of religion, in which I found no signs of future vitality, such as Taouism, Shintoism, Shamanism, and all old-world forms of so-called "animistic" beliefs. I have quoted freely, and without acknowledgment, from the scores of authors, whom I have consulted. Let not any reader be anxious as to my personal convictions, but I do not consider that the fact of having accepted Christ "*ex animo*" would justify the absence of a judicial mind in the consideration of the wonderful phenomena, which it is proposed to exhibit. Having lived a quarter of a century with the Hindu and Mahometan in closest friendship, I cannot restrict human moral excellence to members of Christian Churches, and a wide study of the history of religion at all times, and in all parts of the world, has confirmed to me the truth of Peter's words, Acts x. 34-35. The eyes of many missionaries in the field, and many of their supporters at home, are darkened by an imperfect grasp of the subject, and by prejudice: they cannot appreciate the phenomena at their proper values; they can only abuse and misrepresent. It seems to us, who were born Christians, so easy to accept the doctrine, but it is not so. We have, by the slow discipline of centuries, had our intellects cleared of such fogs as (1) the existence of ghosts, fairies, witches, and spirits; (2) the presence of the voice of the Creator in thunder, or the elements; (3) the idea of temporal punishment of sins, or reward of virtue; (4) the possibility of miracles in the present day, or of prophetic utterances; (5) the belief in dreams of the night, or visions of the day. On the other hand, our reasoning powers have been disciplined by logic and criticism. The people, whom we have to deal with in our Missions, are still subject to the five above-described weaknesses, and totally devoid of the intellectual discipline alluded to.

There is another consideration: Europe was blessed by an early, and uninterrupted, Christianity. We have no knowledge of the feelings of our ancestors, who were not Christians; we do not even know for certain what they were, before they became Christians. But if we could imagine, that the Gospel preached in Palestine had never incorporated the wisdom of the Greek, and the strength of the Latin races, had never found its way into Europe, and had been stamped out of Asia by the Mahometans, and suddenly in these days, under the spade of the excavator, the Old and New Testaments had been revealed to us, it would have been just as true under those circumstances as it is now, but we should have been brought face to face with the mighty Revelation without preparation, and the message would have had to work its way by its own innate force, and those, who were constitutionally slow of heart to believe, would have cried out, "Why have we been left so many

"centuries in darkness? If this doctrine is the only way of Salvation, why have our ancestors been debarred of a knowledge, which "actually existed, but which was mysteriously shrouded from us?"

This is just what the poor non-Christian races do feel, though incapable of expressing their sense of the deep injury done to their ancestors, and yet some of them do say: the power of the Holy Spirit does indeed fall on them, but they are totally unprepared to receive it, or make a good use of it, and are exposed to the risk of errors, of which we can have no conception. What we call "heresy," or "*αἵρεσις*," in fact "choice of principles," is produced by the contact of the new belief, directly, or by indirect reflexion, with the remnants, the decaying and fading elements, of the old. How much controlling Grace is required to keep alive the flame in an ignorant, poor, despised Church in the midst of hostile Paganism, or persecuting Islam! It is a marvel how the Coptic, Abyssinian, Syrian, and Nestorian, Churches kept themselves alive during the dreary centuries of neglect and oppression. But the newly-formed Churches are liable to the influence of more powerful and subtle enemies, an infidel Press worked with all the science and daring of Europe, and in every language; false missionaries sent out for the purpose of seducing; conflicting offers of rival Churches, some bound in the chains of mediæval error, some led away by spirits, which they have never proved; the examples of evil men, calling themselves Christians; the attractions of cunningly devised systems; and in some countries, like India and China, the solemn call of members of their own ancestral and venerable religion, which has cleared away the moss of centuries, and tries to present itself, as the divinely preserved and reformed representative of primeval Truth as communicated to their ancestors. Here Nationality is an important factor.

We must look at the subject from a philosophical point of view, and we then become aware, that all the ancient religions of the world sprang from the *fear* of something unknown, not necessarily a supernatural unknown, for the savage knows no difference between the natural and supernatural, but in the fear of some unexpected event, which will result in evil.

"*Primus in orbe Deos fecit timor.*"

Hence spring the early cults of gods, evil gods, for the only formula, which men knew, was that "God is the evil." Thus the first form of religion is Fetishism, the cult of elements and objects. This leads on to the cult of spirits, and of the manes of ancestors, supposed still to haunt the place of their earthly sojourn, and the dim belief of a future life beyond the grave, something of the type of their life on this side, with the same wants, pleasures, and sufferings.

"They deem admitted to that equal sky

"Their faithful dogs will bear them company."

Then Polytheism comes into existence, or natural objects, such as the sun, the mountain, the river, become fancifully personified, and illustrious men become deified. As the education of the world advances, a process of elimination takes place, with the result of Monotheism, or blank Atheism. Unless at this epoch of human advancement a divine revelation operates on the hearts and understandings of men, the proud human intellect sets itself free of all theological and eschatological conceptions, and arrives at Materialism, and the assertion, that beyond the actual body, and the surrounding elements, and the ordinary environment of that body, space and time, life and death, nothing exists. In this sad and hopeless snare many great intellects and noble natures in modern times in Europe have been entrapped, and nothing, but the Grace of God, can save the young and proud educated heirs of all the ages, and of all the accumulated wisdom of Asia, now supplemented by the Science of Europe, who are floating down the fatal rapid. They may from time to time be arrested, as for a moment, by a rock in the stream, representing one or other of the forms of illusion described in this Essay; but such a poor device as Theosophism, or Agnosticism, or Positivism, would hardly arrest the downgrade impetus beyond a few short hours.

It is of no use denying, that the Religions of the Heathen world were evolved by unassisted men out of their own imaginations, and by their own natural faculties, and that the existence of a constant struggle betwixt Good and Evil, Right and Wrong, Truth and Error, Knowledge and Ignorance, is recognized in all Religious Systems, and is no speciality of Christian Doctrine, as some narrow-minded Divines would have it. And as regards the existence of a Deity, there has been and always will be felt, by persons in a low state of culture, a necessity for some one to shelter them in time of trouble, guide them in doubt, console them in affliction: this feeling underlies the Egyptian Conceptions of the Divine, the Avatára of the Hindu, the Græco-Roman Pantheon, the Saint-worship of the Roman Catholic Church, the Genii of the Mahometan, the Bodhi Satwa of the Buddhist. False as they are all, they are true to the instincts of poor Humanity, an effort wrung out of man in the hour of fear, doubt, woe, and death. And with the good spirits, who were invoked, was begot the idea of evil ones to be appeased. The Small Pox and Cholera were great facts: could they be warded off by prayer and sacrifice?

There may be a new birth of feelers after God, like Mani and Mahomet; new great moral atheists, like Koun-fu-tse (Confucius) and Gautama (Buddha); new schools of philosophy, like those of Socrates and Plato, of the Vedánta, and Nyáya and Sánkya of the Hindu, wondering by whom man was made, whither men go after life's little struggle, what was the object of existence, for the human race are brothers for all time, and man, after all, is

a religious animal. Augustine has nobly said, "*Res ipsa, quæ nunc Religio Christiana nuncupatur, erat apud antiquos, nec defuit ab initio generis humani, quousque Christus veniret in carnem, unde vera Religio, quæ jam erat, cœpit appellari Christiana.*"

It is as well to recollect the elements of religion, which unconsciously operate on the intellect and soul of man, till choked by the self-sufficiency of human reason: (1) Intuition of God; (2) sense of human weakness and dependence; (3) belief in divine government of the world; (4) distinction between good and evil; (5) hope of a better life. And, if religion exists, it must be built, if it is to endure, upon foundations such as the following: (1) Belief in a divine power of some kind; (2) acknowledgment of sin in some way; (3) habit of prayer in some form; (4) desire to make some kind of atonement for sin, and thus escape from punishment; (5) something beyond the grave. But it is a tremendous error, though a common one, to measure other nations or races, who are in a different environment, on a different platform of civilization or barbarousness, by ourselves; to judge of past ages by contrasting them with the nineteenth century; to weigh other forms of civilization in the same scales with our own; to limit the varied aspect of a great truth by the capacity of our own narrow vision. The Old Testament gives us an illustration of the absence of such blemishes in a divine work, where there is unity, but not uniformity. The only difficulty, which presses on my mind, is this: It is so often stated by the apologists of the divine plan of dealing with "man," that it was progressive according to the ever-increasing capacity of man to receive the truth. But the "man" alluded to in the Old Testament is the small nation of the Jews only, a mere drop in the ocean of the great races of Asia; and in the New Testament, the subjects of the Roman Empire, a mere handful compared to the teeming inhabitants of the world. As regards the races, to whom the old and new covenant came, they had indeed passed through the different stages of man's civilization, and touched ground absolutely; but, when we come to deal with the barbarous races of Asia, Africa, Oceania, and America, we find that they are still in a lower stage of comparative civilization than that of Abraham, and that we are trying to apply to them in their intellectual childhood those rules of life, which had only been gradually enforced upon God's chosen people, and for which we, by the discipline of the growth of ages, have become fitted. If Israel was not fitted in the time of its kings and prophets to receive the full Gospel, how can the educated classes of Asia and the barbarous inhabitants of Africa, America, and Oceania be expected to be able to comprehend and to bear it? In weighing their shortcomings, and their tendency to go after other gods, such gods as the nineteenth century supplies, we must not judge them

harshly. What should we ourselves have done under similar circumstances?

I now proceed to notice each form of religious development, briefly, but I hope faithfully, trying to see the good features, and unflinchingly pointing out the dangers, not from the point of view of abstract moral or Christian excellence, but with reference to the danger, to which the existence of such phenomena in the nineteenth century, a period of intellectual, material, and spiritual development, exposes individuals, who have cast off the fetters of their old religion, and weak and infant Churches.

CHAPTER II.—THE OLD SYSTEMS PURIFIED, REFINED AND ADAPTED TO THE ENVIRONMENT OF A CIVILIZED SOCIETY.

Theist	{ A. Neo-Islam (Súfi, Bábi).
	{ B. Neo-Judaism.
	{ C. Neo-Hinduism (Jain, Sikh, Satnámi, Arya Samáj).
	{ D. Neo-Zoroastrianism.
Atheist	{ E. Neo-Buddhism.
	{ F. Neo-Confucianism.

(a) *Neo-Islam*, with its satellites: (1) Súfi-ism, (2) Bábi-ism. Unquestionably this is the most determined and dangerous foe; the youngest of all the great propagandist religions, with its roots deep in the Jewish and Christian Faiths. I have not placed it in Chapter III., as its contact with Christianity was neither with a pure form, nor with an open Bible. It is more dangerous, owing to its resemblance: *Corruptio optimi pessima*. It is of no use painting it with dark colours beyond its deserts. Slavery and slave-trade are no more necessary features of Islam than drunkenness and sexual profligacy are of Christianity. Of the fifty millions of Mahometans in British India not one has a slave; nor is polygamy either a peculiarity, or a necessity, of their system. In British India the practice is rare, though by the law it is legal. The great doctrines of one God, all-powerful, all-wise, and all-merciful; the immortality of the soul; the certainty of a day of judgment; the necessity of personal prayer; the absence of any priesthood; the abolition of all old-world practices, except circumcision, are such as must ever recommend it to favour. Mahomet's description of Paradise is false, because he was himself false, and knew nothing about the subject; but he knew what kind of Paradise would attract his countrymen. Had he been addressing a London Evangelical congregation, or converted Eskimó, he would have expressed himself differently, but would be equally far from the truth, which eye has not seen, ear heard, nor heart conceived. Islám wins its way by peaceful means everywhere; patronized by the Russians in

Siberia, by the Dutch in Batavia, tolerated by the English in British India and the Cape Colony, and commencing the work of propagandism by missionaries. All over Africa it is aggressive, and appears to advantage, as suppressing cannibalism and human sacrifices, and discouraging the import of liquors. It is still a living form of belief. Fatalism has a powerful effect upon the Oriental sluggish character, and the time is at hand, when translations of the Korán, and other religious books, will be widely circulated in the different vernaculars. At the Colleges of British India the Hindu learns to be ashamed of the religion of his family; but the Mahometan has nothing to be ashamed of. His dogma is superior to his practice. From our own point of view the Korán is false and worthless, and conversion to Islám means only formal profession of faith, the rite of circumcision, and certain practices, and nothing more. There is no conversion of the soul, no change, or even pretended change, of the heart, no confession of sin, no conviction of the need of a Saviour, no desire for holiness. But from the point of view of the idolatrous and barbarous tribes, it has another appearance; it does not demand too much of its neophytes, and it is indulgent to the vices of its followers. Under the influence of the contact of Christian civilization a silent reformation is going on among Mahometans. The moral impurities, which had been contracted by dwelling among idolaters and from ignorance, are being removed, not by the violent hands of Wahábi fanatics, but by the prudent counsels and example of educated leaders, and it is impossible to imagine what may be the results. The work of Saiyad Ahmad Khan in North India is a notable instance.

The character of the doctrine of Islám is too exact a reflector of the race, time, place, and climate of the people, among whom the Prophet lived, to admit of its adapting itself to the universal wants of mankind in every region.

It may, however, be questioned, whether it really is itself worthy of the name of a universal religion, for the pilgrimage to the black stone at Mecca localizes it to Arabia. The teaching of Christ and of Buddha appeal to the human soul, wherever it is. Islám has a want of power to develope, and thus satisfy the varying cravings of the whole human race, and is restricted by the initial rigidity of its central doctrine, and the narrow walls of the so-called "uncreated" Korán, which has stereotyped an unalterable and unsympathetic form of worship. One cannot imagine a European of the nineteenth century submitting to circumcision, as a test of belief and becoming a *bona fide* Mahometan, however much he may subscribe to the doctrines. One can, on the contrary, imagine a Mahometan becoming a Christian citizen of the world. Súfi-ism and Bábi-ism are popular, because they supply that spiritual warmth, which a worshipper seeks in vain in the cold formality of the Korán, where God is so very far off.

The Súfi is a strange and persistent vagary of the human mind : the word is either derived from "*σοφός*," "wise," or "*Súf*," "wool," in allusion to the dress of the order. It is probably a relic of Neo-Platonism, the union of the human intellect with universal reason, and treated as a mysticism. It is a revival of ancient habits of thought and feeling among a people, who have adopted Islám by compulsion. We know by experience in India, that many thousands of Mahometan Rajputs are still Hindu, except in a few outward ceremonials. Súfi-ism develops itself in the form of an ardent Pantheism, a mystic apprehension of the unity and divinity of all things, generally narrowed down in literature to women and wine, though by a mystic interpretation, analogous to that applied to the Song of Solomon, the wine and the mistress are supposed to represent the Korán and the Deity, the harem is made to symbolize the oratory, and intoxication shadows forth the bewilderment of sense before the Divine vision. The desire of the soul to escape and rest with God is often clearly expressed in unequivocal Pantheistic terms. This strange heresy still exists within the Mahometan system in Persia, it is the especial tendency of dreamy and tender spirits, as the doctrine is simply the theory of Divine love. A woman is said to have led the way, and taught, that God must be loved above all things, because He alone is worthy of love, and everything here below is to be sacrificed in the hope of one day attaining unity with God. Under the colour of Súfi-ism opinions entirely subversive of Islam can be entertained, for it began by expressing contempt of life, exclusive love of God, and asceticism, during which the soul could contemplate the Supreme Being face to face, and, as would be expected, such views led the devotee down an inclined plane into rank Pantheism, and hideous immorality under the guise of religion. This moral abyss is always open for the Oriental freethinker, and must be reckoned with as one of the most dangerous, because the most specious, of the seven devils, which wait for the soul of a man.

The sect known as the Bábi is a new one, but it represents a very old tendency. In 1844, a young Mahometan Persian gave out, that God was manifested in his person, and drew men after him. His name was Mirza Ali Mohammed : he was put to death by order of the Shah in 1850. He had assumed the title of "*Báb*," or the "*Door*," through which men must approach the Imam, and the channel, whereby the latter reveals to the faithful the true meaning of the Korán. His followers were men of learning, reasonable, and humane, with boundless devotion to their creed, and the spiritual chief of what they deemed to be a universal religion ; they were always resting on Divine guidance, and have been cruelly persecuted. The teaching of the "*Báb*" was that (1) God has existed from all eternity ; (2) He had manifested Himself to man from time to time ; (3) He spoke by Moses and the Prophets, by Jesus, and Mahomet,

and now by the "Báb"; (4) that His coming had been long expected, that the Christians blamed the Jews for not listening to Jesus, the Mahometans blamed the Christians for not listening to Mahomet, and that now they will not listen to the "Báb"; (5) that his book, the Beyán, was a greater miracle than, and would supersede, the Korán; (6) that the manifestation in him was not final, that he, whom God should manifest, would soon appear.

Even in the hour of his martyrdom, this simple, gentle young man wrote, that all men should know the degree of his patience, and contentment, and sacrifice in the way of God. He had an assurance of the ultimate triumph of his religion; he preached tolerance, and begged, that no one should be slain for unbelief, *for slaying of a soul is outside the religion of God*. On his death another manifestation was made evident in the person of Beka, who was alive at St. Jean d'Acre, in Palestine, 1889. His followers were numerous and devoted; by letter he reproved sovereigns. The literature of this sect in the Persian and Arabic languages is extensive. It is important as indicating a religious revival of an exalted stamp, and it tells against the character of our friend and ally the Shah of Persia, that he should have sentenced many of the sect, male and female, to cruel tortures and death, and slain by a cruel death the holy and harmless founder.

In the ninth chapter of the Gospel of John, the seventh verse is rendered in Arabic, "Ana hua al *bab*," and in Persian "manam al báb," "I am the door." At any rate these poor spiritual worshippers have trod the path of suffering, which must sooner or later lead them to Salvation: they have borne the Cross, may God in His own time grant them the Crown, and may they find a door ajar for them to enter! During 1890, news has come of another terrible persecution of these innocent sectaries at the hands of the Mahometan religious leaders; and the Protestant missionaries have extended their sympathy and protection to them. The diplomatic representative of Great Britain has successfully remonstrated with the Shah in their favour; their number is increasing greatly, they are crying out for copies of the Bible, and opportunities to get their children educated; and a greater step in consequence of this wicked persecution has been made towards religious toleration in Persia than by anything that ever happened before.

The letter of the Sultan of Turkey to a Mahometan Congregation in Liverpool, dated Dec. 7, 1890, illustrates in a marvellous manner the change, which has come over the professors of Islam, and the so-called Khalif himself. His Majesty congratulates his fellow religionists on the successful efforts made to prevent the representation of the play of Mahomet on an English stage, so calculated to shock and outrage the feelings of all devout Mahometans. How about the centuries of carnage, and insult, and intolerant persecution of Jew, Christian, Pagan, and Sectarian! His

May

Majesty is grateful to the British Government for the perfect liberty and freedom accorded to the Mahometan Religion.

Quis tulerit Gracchos de seditione querescentes!

Who can deny that the world is advancing?

Should not the ill-informed Ministers of the Protestant Churches accept the increased toleration, *not* laxity, of the beliefs of the time, and speak truth from the Pulpit even about their enemies, the Mahometan, and the Roman Catholic?

I quote Mr. Jephson, one of Henry Stanley's companions, as an important witness of the Faith, and constancy even unto death of some of the Dervish followers of the Mahdi, who were defeated and put to death by the troops of Emin Pasha.

"The Dervishes dragged out a miserable existence for several weeks, they were half-starved and constantly ill-used by the soldiers, but in spite of their long sufferings they could never be induced to give the smallest information against their comrades. Their Korán, the sole comfort they had, was taken from them, and I used often in passing to see them prostrate in prayer with a rapt expression on their faces, which showed that though their bodies were chained, lacerated, and starved, their faith in God and His Prophet enabled them to rise above their earthly sufferings. Finally, when the Mahdi's forces were before Dufflé, it was decided by the officers to kill them. They were taken down to the river and beaten to death with clubs, and their bodies were thrown to the crocodiles. Death must have come like a relief to them. In all our calendars of the men, who have suffered for their religion, no one could have better deserved to be called martyrs than these three brave Dervishes."

Let me add one more anecdote: In the Journal of the French Asiatic Society I read the translation of an Arabic tale of the time of the Crusades and Saladin. During the siege of Acre a Mahometan warrior saw the European wife of a Crusader, and in the fight on taking the city he killed the Crusader, and got possession of the woman. He then described how he treated his captive with the greatest respect and kindness, taught her the blessed truths of Islam, and, when she had been thoroughly convinced of the errors of the Religion of her nation, and had freely repeated the profession of the true Faith of Islam, he had the indescribable pleasure of making her his lawful wife. This from our point of view may seem ridiculous, but from their's it does not. We have to take facts and beliefs as they are, not as we choose to think them to be.

(b) *Neo-Judaism*. It would be impossible, while philosophically considering the spiritual prospects of the coming generation, to omit notice of the important factor represented by God's ancient people, the Hebrews. They number at the least seven millions, which is far in excess of the population of Palestine in the days of David and Solomon, who were merely petty Rajas, dependent upon Egypt and Assyria, and far beyond what the small province of Palestine could ever have supported, for the Promised Land, the whole of which I have surveyed from the height of Mount Gerizim, is not large enough to make up two good-sized districts in British

India. They are scattered everywhere in Europe and Asia, and the north of Africa, in some places in positions of wealth, dignity and power, in others in humiliation, and moral and material degradation, but clinging to the great central truths of their Covenant. From the earliest time they have avowedly admitted proselytes, and no doubt have absorbed inferior races. The Eunuch of Kandake must have belonged to a community of proselytes of an alien race. In Abyssinia the Jews at the present moment are of Hamitic race, and speak a Hamitic language, and still are Jews. In India some of the Beni-Israel are dark as Indians, and both white and black have a special ritual for the circumcision of strangers and slaves, indicating clearly how their numbers were recruited. In the pages of Philo of Alexandria, in the first century of the Christian era, we read how anxious he was to win over Gentile Greeks to his faith. The Jews supply soldiers to the Russian, French, and Anglo-Indian armies; they have the testimony of centuries to their being endowed with abilities far above the average of their times. We, at least, can throw no stones at the sacred book, which they reverently cherish, nor can they be charged with any attempt at any part of their history to alter the great features of their story, the promises, the sins, the denunciations of the Prophets, and the catastrophe. They have been cruelly treated by Christians in every country of Europe; if such unworthy conduct has ceased in some countries, like Great Britain and France, it continues still in Germany and Russia, to the disgrace of those nations. A portion of the Hebrew race are reported to have sunk into a cold atheistical form of ritualistic worship; but there is another side of the picture. I quote a portion of the address of Dr. Adler, delivered in 1890 in the Great Synagogue in Aldgate in the presence of the Lord Mayor, himself a Jew:

"A portion of the triumph that had been achieved was due to the benign influence exercised by the Great Synagogue and its managers. Many a soul-stirring service had been witnessed within its venerable walls. Whatever the event that moved the heart of England's sons (when a great victory evoked national rejoicing, when a sovereign had been stricken down by illness, and when it pleased the Lord to send him healing, when a joyous jubilee was kept, and when death had entered the palace), every event was commemorated in the Great Synagogue with the voice of prayer and supplication, of praise and thanksgiving, proving that the Israelite, then, as always, was 'steeped to the very lips' in loyalty. Nor were the administrators of the Synagogue unmindful of the needs of their fellow-men, though of another land and creed. Whether the appeal came to relieve a famine in Sweden or to diminish the sufferings of English prisoners in France, or a plaint reached these shores from the hunger-stricken children of Ireland, the authorities of the Great Synagogue were ever ready to aid and to succour." A fervent prayer for the continued prosperity of the Synagogue and for the welfare of the City and its Chief Magistrate concluded the sermon.

As a member of the Committee of the London Society for

Promoting Christianity amongst the Jews, and a reader of the Reports of other missionary societies to God's chosen people, I confess to a feeling of despair as to results, but not to any doubt as to the duty of Christians. "How can a man be justified in the sight of God?" that is the question. The great doctrines of the Divinity of Jesus, and the Trinity, are the stumbling-blocks. Still, there are devout Jews, like Zachariah, and Simeon, and Nicodemus, waiting for the consolation of Israel, full of purity, prayer, faith, hope, and charity. There is a hiding of power, an antiquity of history, a simplicity of doctrine, and, as far as it goes, a truthfulness, that seems to find a resting-place for the weary spirit of the Gentile, who cannot bear the scandal of the Cross. Up to a late date there was a difficulty for a Gentile in this country being introduced into the Jewish faith; they had to go to Holland, Belgium, and France for the purpose; but Dr. Adler has removed this difficulty, and, as in the United States, the ceremony is a public one. The Chief Rabbi declared from the pulpit, that his people had been the greatest proselyters in the world, and something like a Jewish Missionary Society was projected. In these days no form of religion can expect to maintain its hold on the hearts of man, unless it be propagandist, and in this wonderful age we may expect the appearance of some Hebrew prophet.

It must however be admitted, that the Talmud is distinctly opposed to Proselytism, considering it to be dangerous to the Commonweal, for there was no occasion to convert to Judaism, as long as men fulfilled the seven fundamental laws. Every man, who did so, was regarded as a believer to all intents and purposes. Every righteous man was an Israelite. Proselytes were to be discouraged, and warned off, and told, that the miseries, privations, and persecutions, which they would have to accept, were unnecessary, inasmuch as all men were God's children, and might inherit the Hereafter: but if they persisted, they were to be received, and ever after treated tenderly.

Another consideration suggests itself: in self-defence against ignorance and crime the Hebrew community must encourage education, and in self-defence against the argument of the Christian missionary they must study their Scriptures, and consider their position; and the surest form of self-defence, if convinced of the justice of a cause, is to carry the war into the enemy's camp, and not allow their flocks to be invaded. Propagandism is in the very air, when sects like Mormons, and Theosophists, send out missionaries and preachers of Atheism and Agnosticism send out supplies of pamphlets to find converts. The appearance of the promised Messiah is still expected. One Christian missionary reports, as illustrative of their condition: "Remove Christ's Divinity, and they will at once become Christians." As a proof, that Judaism had at one time, or was deemed to have, a propagandist force, I

allude to the legend, that at one time little was required to have induced the pagan Russians to accept the Jewish rather than the Christian faith. This may be legend, but laws are facts; and, A.D. 315, Constantine made conversion from Christianity to Judaism a penal offence, and prohibited Jews, under pain of death, from circumcising their Christian slaves. It is clear, that the Mahometans in their intolerance of later centuries only carried out the practice of Jew and Christian at an earlier date.

The careful and critical study of the Old Testament, to which so many Jews are now devoted; the annual reading of the Book of Psalms, which is their rule; the reading every Sabbath and explanation of portions of their Scriptures by intelligent men to intelligent hearers; the teaching in their Sabbath-schools; the din of controversy which surrounds them, cannot be without result. The Lord has not deserted His people; materially He has greatly blessed them. Their wealth far exceeds that of any Jewish monarch. The wisdom of their wise men has far exceeded the wisdom of Solomon. Their numbers, as a peculiar people, in race, customs, and religion, though scattered amidst the Gentiles, far exceeds the population of the Holy Land in its most prosperous period. They cannot stand still now, as they did in the days of their undeserved persecution, and their unenviable seclusion from their fellow-citizens. They must feel that, if they are inheritors of the Promises, which no Christian can deny, and if they cannot accept the Christian development, they must show cause why. If they are sincere Jews, they must expect a Messiah; if they are indifferentists, they are no longer Jews, but common Agnostics.

(c) *Neo-Hinduism.* The phenomena described here are restricted to those which arise from the spiritual energies of the people of India, *independent of Christian influence.* Throughout his long career the Hindu has always been tolerant of other religions, patient of the expression of the widest free-thought, doubts, and speculations, and always ready to absorb the lower non-Hindu races into its system on the easiest terms. An apostate Hindu can be restored to his former position by the prescribed atonement; and I have before me an advertisement, in the English language, in an Indian newspaper, notifying that "Chunder Mohun Tagore" had, at Calcutta on September 26th, 1854, after baptism, re-embraced Hinduism by the ceremony known as Práyaschitri, *performed on Sunday last.*" Like the Roman Catholic, the educated Hindu denies, that he is an idolater, if by idolatry is meant a system of worship which confines the idea of Divinity to a mere image of clay or stone, and which prevents the heart's being elevated with lofty notions of the attributes of God. If this is what is called idolatry, he disclaims it, he abhors it, and deplores the ignorance and uncharitableness of those, who charge him with this grovelling sin. As a corollary to this, it may be recorded, that an image of

Bhaváni in a Hindu temple seemed to an English traveller to be very like, from an artistic point of view, an image of the Virgin in an adjacent Roman Catholic chapel, and, on inquiry, it transpired that *the same Hindu had carved both*.

There were three stages in the Hindu system: (1) Vedism, (2) Brahmanism, (3) Hinduism proper. Between the latter two developments, in chronological order, came Buddhism. Now Hinduism proper is not likely to survive the fierce light of education and civilization, though the wonderful spiritual conception of "bhakti," or faith towards Vishnu, may appear in ever-changing forms. The conservative Hindu, jealous of his nationality, must fall back upon the Veda, and the vast literature, that succeeded them, and he will be comforted in finding, that his ancestral religion has had, throughout all its history, the power of adapting itself to the needs of each age, by an internal process of incorporation and adjustment, or by an external process of throwing off new developments. By appealing from the later books to the Veda they obtain freedom from many ceremonial observances. The deep introspection of the Hindu intellect is always capable of evoking new spiritual conceptions, reasserting the unity of God, a kind of spiritual Pantheism, "one only being, no second;" for nothing really exists but the one Self-existent Spirit called Brahma; all else is Maya or deception. Nothing exists but God; and therefore everything existing is God. It has thrown off new sects, tilted against Caste century after century, and touched by the Ithuriel-spear of European education and civilization, it will do so again. And to many educated minds it will be sufficient, and the Neo-Hindu, purged of the grossness of the national worship, will maintain, that he in reality maintains the same views as the Christian. The Yogi devotee seeks a mystic union of his own spirit with the One eternal Soul. Is not this what is taught in such evangelical books as the *Imitation of Christ* or *Union with Christ*? The "Ocean of Love" of the Poet Keble is but the Prema Ságara of the Hindu. He seeks to subdue all passions, all impurity of thought, all love of earthly things. Is not this part of the Christian system? He gives his mind to abstract meditations and his body to mortifications. What does the Christian do more? Patriotism and Conservatism, and hatred for things foreign and new, will induce him to dip into the editions and translations, now to be purchased in any shop, of his own sacred books, venerable, full of marvellous interest and some incontestable truth, and he will hesitate to throw them over. In different corners of the vast Empire he will hear of the spiritual writings of the Sikh, the Kabirpanthi, the Jain, the Satnámi; and the Hindu intellect will not be true to itself, if new and enlightened forms of religion do not spring up, defended by argument in schools of philosophy, and spread broadcast in the vernacular press.

There is no doubt that uninspired religious, and eschatological, conceptions are the outcome of Race, Climate, and relative Social Environment. Giant Pagan in his gross form has received his Death-thrust: Jupiter, Odin, Siva, and Vishnu, have had their day: they were the vulgar outcome of a backward age. But there are worse things, infinitely worse, behind. An enemy has sown tares. The questions of human existence have been opened out, which will trouble the quiet of mankind, so long as the heart has passions, so long as the Soul has the fatal gift of introspection. Throughout the whole catena of Indian Wisdom there is a seeking after God, and a seeking for Personal Holiness. Nearly half a century ago, just when I left Eton, I read with surprise the characteristic of a great Indian hero, Nala, that he was 'jitendriya,' "one that had his passions in subjection:" this was spoken of as a virtue, a virtue not probably to be ascribed to a Russian, German, Italian, or British King, though nominally Christian. The Ancient Hindu sages sought after 'Ἡ ἀγία Σοφία; they did not find it, because nothing but the Grace of God can open the hearts of men to receive it: but they sought it from generation to generation.

Dayánanda Saráswati, of Bombay, who died at Ajmír, aged fifty-nine, in 1883, was the determined champion of the literal interpretation of the Veda, and he founded the Arya or orthodox Samáj. He never came under the influence of Christian written or oral teaching. He was a Brahman by birth, of the Province of Kathiawár, and from his earliest youth a profound Sanskrit and Vedic scholar. His father belonged to the Siva sect, and was in easy circumstances. The son left his father's home, and wandered to all the great religious resorts in India for the purpose of study, and he made use of the editions of the text and commentary of the Veda published in Europe. He was opposed to idol-worship, he repudiated Caste, advocated female education and re-marriage of widows, but he had an unwavering belief in the truth and inspiration of the Veda. To him they were not only inspired in the Christian sense of that word, but were prehistoric and prehuman, breathed by God, and conveyed to man without the intermediate aid of human acquirements by the ministration of angels. The Veda were not only to him truth, *but all knowledge, divine and human*, and in them could be found in the germ all subsequent discoveries of the human race. On his death, it was determined by his followers to establish an Anglo-Vedic College, with the object of the revival of the knowledge of the ancient Scriptures of the Hindu. The sharp contrast of this movement with that of Brahmoism, which will be described in Chapter IV., will not escape observation. This last does not fear contact with the West and Christianity, and maintains a constant controversy with these representatives of pure, undiluted Neo-Hinduism. Two remarkable

facts are recorded in 1890: (1) the Arya Samáj declares the Veda not to admit of accurate translation, but only of commentary; on the other hand, they declare their desire, that the Veda should be in the hands of the devout in the cheapest possible form. Here is a dilemma. If it be the Word of God, it is essential, that it should be intelligible to the human race, and it is incredible, that a revelation should have been made in a form which is not intelligible. It is remarked by one capable of forming an opinion, that a wave of philosophical discussion is passing over the educated Hindu classes; but, in his opinion, the more of philosophy the less of religion, for the great teachers of mankind were not philosophers. In India the danger is great, that metaphysics will take the place of religion in the minds of educated Natives, who stand aloof from Christian influences.

All the distinctive doctrines of the Arya Samáj consist in negatives, or oppositions to Hinduism, Mahometanism, and Christianity. The Hindu says, that it leads to Atheism and not to a reformed Hinduism. Their professed rejection of every authority but the Veda is yet accompanied by an eclecticism, especially in insisting upon the non-Vedic doctrine of transmigration, a doctrine which is due to the later influence of Buddhism, and is first found in the Upanishad. A collection of hymns compiled for the use of the London members of the Arya Samáj consists chiefly of Christian hymns, including, "O God, our Help in Ages past," "My God, my Father, while I Stray," "Death blights not," with the addition of a few poems like "The Boy stood on the Burning Deck."

The secret of the success of the Arya Samáj lies in its offering a specious way of rejecting many of the customs of the Hindu, which are felt by a large class to be a disgrace, without accepting a new religion from the foreigners: also in its being generally an agency for mutual help and self-improvement. One writer thinks that the Arya are not accessible to argument either from Christian, Hindu, or Mahometan, and that missionaries should content themselves with delivering their messages without attempting to destroy or uproot opinions, which are based on such extravagant assumptions, as scarcely to call for refutation.

A native correspondent of the "*True Light*" maintains, that the Arya Samáj movement was based from the first on hypocrisy, and not on really honest convictions. The secret belief of its founder, Pandit Dayánanda Saráswati, and his leading followers, was inconsistent with the claims made by the Samáj for the acceptance of the authority of the Veda. The movement might have been simply started for educational purposes, or for the reform of certain bad social customs in the Hindu community, without a profession of faith in the Veda: but by making this pretence, it has injured the religious and moral regeneration of India. The inconsistent

action of the leaders in regard to their declared principles about Caste and the marriage system show that they are utilitarians of the worst character, with no thought of the higher life of the soul or of the world to come.

The editor of the *True Light*, whilst deprecating the extreme severity of the strictures of the Pandit given above, calls attention to the arbitrary manner, in which the Arya have treated their Scriptures, rejecting the greater part, and making the Mantra, or hymns of the four Veda, the sole original depository of the Hindu revelation. But the Bráhmāna and the Upanishad have always been considered an integral part of the Vedic Scriptures, the writers asserting their own inspiration.

"Another ground for believing, that the Arya Samáj is not destined to keep "or strengthen its hold on the allegiance of educated Indians is the absence of "any recognition of the doctrine of sin and moral guilt in the writings of its "leaders. On the other hand there is in the earlier hymns of the Rig Veda a "profound consciousness of sin, and a longing desire to be freed from it. In "the treatise on Mukti in the Satyārtha Prakash, there is scarcely a single "reference to the word 'sin': and no hint of confession of sin is to be found in "their litanies, which are based on the Vedic texts."

The *Bidhanbádi*, which has on several occasions severely criticized the Arya Samáj on account of its adhering to long-exploded doctrines, and its backwardness in solid reforms, has more recently spoken in high commendation of some of its members. The *Bidhanbádi* refers to their Theistic worship attended week after week by some 500 Arya disciples at their temple in Lahór: also to their exertions in promoting education, and putting down the evils of intemperance, superstition, priestcraft, and idolatry. The *Bidhanbádi* also notices a change in the attitude of Christian missionaries towards the Arya.

Here we see some analogy with what happened in the third Century of the Christian Era. Under the Emperor Julian, who at least had the merit of true Tolerance, an attempt was made to restore and reintroduce Paganism; but it was *not* the old Paganism of the degraded Roman, who only cared for orgies, theatrical display, revelries, and foul deeds of darkness; Julian was a philosopher, and he desired to re-introduce the worship of the Great Gods of Greece and Rome with something of the reality of Christian worship, and the purity of Christian life. He was killed in battle, and the experiment fell with him.

(d) *Neo-Zoroastrianism*. This ancient faith, under the influence of the great Mahometan revival in Asia, dwindled down to the narrow limits of the small Parsi congregation at Bombay, and elsewhere in India, numbering 100,000. It was once the dominant religion in Western Asia, in the time of Cyrus and Darius, and in later generations the Roman eagle fell before it. Whatever may have been the rule in the time of its greatness, in the time of its

decadence it is not a proselyting religion, and no one not born a Parsi can be a member of the community. However, many close corporations have opened their doors in this age. The Parsi community is eminently wealthy, respectable, and educated. There are two sections: the advanced party, who are ready to reform the abuses of centuries in their customs; and the conservative. The whole energy of a religious Parsi at the present day is concentrated on the endeavour to make himself (so to speak) demon-proof, and this can only be accomplished by absolute purity, symbolized by whiteness. He is on his guard against bodily defilement, and never goes out to his daily occupation without putting on a sacred white shirt and sacred white girdle. Though highly educated, enlightened, and Anglicized, he rigorously observes this custom. The real creed has probably little in common with the teaching of Zoroaster, now for the first time revealed to them in the translation of the Avesta and Pahlavi books by European scholars. As light from the outside burst upon them, they did not like to be told, that their ancient faith was dwindling, and moribund, and that this was owing to the absence of a missionary spirit. In 1874 there was a discussion among them, whether it was contrary to the now understood law of Zoroaster to seek converts, and whether it was not expedient to anticipate extinction by numerical addition to their persuasion.

The tenets of this religion are very clearly and completely explained in a lecture in the English language delivered in the Town Hall of Bombay, in the presence of the Governor, in 1885, by Jivanji Jamshedi Modi, an accomplished scholar and agreeable gentleman. I met him in 1889 at the Oriental Congress at Stockholm, to which he was a delegate from British India, and where he took his place on full equality with the scholars of Europe. I conversed with him on the subject of his customs and religious tenets, and found that, in spite of all his learning and enlightenment, he was proud of them, and on his return to Bombay he forwarded me a copy of his lecture. His religion is Monotheistic, and there never have been images, temples, or altars. Herodotus mentions this in the fifth century B.C., and it is true to this day. They reverence Fire, as the refulgent symbol of God; but are incorrectly called "*Fire-worshippers*." It is a mistake to suppose, that Zoroaster preached a dualism of two independent powers of Good and Evil. The Zoroastrian idea of the evil spirit is identical with the doctrine of Christians with regard to the Devil, neither more nor less. Zoroaster preached a life to come, the immortality of the soul, and a place of reward and punishment. This moral system is described in the following: "Good words, good thoughts, good deeds; think nothing but the truth, speak nothing but the truth, and do nothing but what is proper."

It is distinctly asserted by some writers, that the post-exile Judaism was more or less affected by the impress of the religion of

Zoroaster, with which they had come into contact during their captivity under a Persian sovereign, and that the Jewish conception of Cosmogony was modified by this contact, and later on a connexion is traced betwixt these ideas, and the Gnostic speculations, in the second century after Christ. Cyrus, Darius, and his descendants were all Zoroastrians, and their letters and words are recorded in the Books of Ezra, Nehemiah, and Daniel: they are presumed to be actual quotations of State-Documents, and faithful records, and have therefore distinct evidential value to the religious conceptions of those Monarchs. I only allude to this to show, that this form of faith, and the practice of this Belief, are free from idolatry, ritual, impurity, and ignorance, and try to be spiritual and holy, and the Parsi population has ever enjoyed the highest character for honesty and enlightenment. It may attract some poor wandering souls, seeking rest, and finding none.

(e) *Neo-Buddhism*. Hitherto I have alluded to ancient religions based upon the conception of a God. I now proceed to notice those, which are purely atheistical in principle, but have in practice, from contact with local Paganism, become as degraded as fetish-worship. Buddhism is defined as a system, which is not only free from the conception of a God, but from any belief in a soul or a future state. The duty of man is limited to this world, and all speculations as to the future are excluded. Again Buddhism adopts the pessimist view of life, and sums up the worth of life in the apophthegm: "Wherever there are conditions of individuality, there are the conditions of sorrow," and the refrain, "The noble eight-fold path leads to the destruction of sorrow." The precepts of Buddha were launched on the world in a fine missionary spirit, 600 B.C. Expelled from India, the place of birth, they have found an asylum in Ceylon, Barma, Siam, Tibet, Mongolia, China, and Japan; but it cannot be said, that in any one of these countries it is to the least degree propagandist at the present moment; but none the less there is a possibility of adherents joining them, of which we have a notable instance recorded in the *Times*, September 28th, 1889, of an American named Powell being received with due ceremony into the Buddhist community by the spiritual head at Colombo. It may with equal truth be said, that Buddhism has in practice been grossly degraded by idolatry and nature-worship. Such have been the features of all religions, even of Christianity; but the Reformer may be near at hand. The marked partiality for Buddhism exhibited in Europe and America cannot but react upon the Native communities, as education extends to them, and notices of revivals are chronicled in the newspapers. Buddhist associations are formed to counteract the Christian missionary; opposition-schools are opened. In Japan we hear of a reformed Buddhism being preached by a Japanese fresh from Oxford. But Buddhism has lost its hold almost altogether of the class of old warriors, who are to-day the

back-bone of that nation. Though it will die hard, and take a long time about it, in Japan it is doomed. Then we read of a reformed Búddhism in China, the followers of which exhibit more depth and reality in their convictions. They continue their ordinary avocations, wear the ordinary dress, but manifest their strong faith in their new creed.

What is Búddhism in reality, and in what light does the cult appear to the passing traveller? Here are two questions and two replies:

(1) True Búddhism is Humanitarianism, something very like the Gospel of Humanity, which I shall notice in Chapter III. under the head of Positivism, the essence of which is the elevation of Man by Human Intellect, Intuition, Teaching, Experience, and Effort, to the highest degree of Perfection: and yet something very different, for the Búddhist Ideal is the renunciation of all personal existence: the perfection of the Búddhist is Annihilation, and to the unchastened intellect the notion of Extinction by becoming Buddha has a weird attraction, and the Doctrine of Transmigration explains, and is the only intelligible explanation to minds not enlightened by the teaching of the Spirit, of the undeserved material prosperity of the Wicked, and the undeserved sufferings of the Good. I fear that the world has not got rid of either of these two Doctrines.

(2) In answer to the second question, I quote portions of a description made by a visitor to Barma in 1890:

“The worshippers were serious and intent enough; these were mostly women, and whatever the theory of the creed, which acknowledges no God or Superior Power, to whom to address prayers with a hope of hearing or response, it would certainly seem from the tearful eyes and earnest prayers of those poor creatures, that they had wants and wishes, which they had carried in foolish hope to the unsympathetic shrine: the dying child or faithless lover; some trouble or heartache, for the alleviation of which they sought a Power outside and beyond themselves. Humanity is always weaker than its creed, and one could not but reflect that, in spite of the inherent consistency of Búddhist theory, there was still in other creeds a better provision for the unhappy and desolate, who yearned for a belief in a Divine pity and beneficence. The images of Búddha Gautama, and his immediate followers, were in hundreds in the temples all around, of every size and material, plaster, wood, and alabaster, crowded together without artistic arrangement as they had been set up by the piety of individuals, hoping thus to obtain merit after death. The Golden Temple, which strikes the traveller's eye, when he first lands at Rangoon, and which dominates town and country, is the emblem of the creed. Everywhere rises a pagoda in memory of the great preacher, or his friends and disciples, containing some pretended relic of the Búddha, or the model of such a relic, or extracts from some of his works. In the silent forest, behind the tiny palisaded village, in elaborate groups near the larger towns, on every high hill, sometimes to be reached by a weary climb of 1000 steps, snow-white or blazing with gilding in the sunshine, stands the inevitable pagoda, the ever-present memorial of the master and his teaching. They are seen in every stage of disrepair, for the original merit of the construction having been acquired, and placed to the builder's spiritual account, no consideration of

"propriety or affection induces him to keep them in repair. He regards and
 "treats his pagoda, as a child an old and discarded doll, and as these buildings
 "are badly constructed of sun-dried bricks, and the work probably a good deal
 "scamped, since no jealous deity hungry for praise and sacrifice is looking on,
 "the life of a pagoda is ordinarily but a short one, and the country is covered
 "with broken-down, mouldering expressions of past piety, which have no more
 "relation to the builder's present religious state than a snake is concerned with
 "its cast-off skin. One large shed amused me much. The ancient teak roof
 "had fallen into decay, and in its place had been erected a brand-new corrugated
 "iron roof, unpainted, and in the crude form suggestive of railway-stations,
 "and the Department of Public Works. Beneath were assembled a crowd of
 "gigantic stone and marble Búddha, impassive and impenetrable, sitting together
 "like a tea-party of the gods. The incongruity of the corrugated iron from a
 "Birmingham manufactory, protecting from the elements these august repre-
 "sentatives of an ancient creed, had in it something whimsical and at the same
 "time pathetic. It seemed, coupled with the steam-tramway running to the
 "very steps of the pagoda, to suggest that conflict between the beliefs of the
 "East and the West which in India is threatening a repetition of the Scandi-
 "navian Twilight of the gods. But this feeling is probably unfounded. A
 "creed like Búddhism, which is purely ethical, and unweighted with impossible
 "dogma, is not likely to yield to any attack from without."

We have only now to estimate whether this godless moral machine
 will form a nucleus for the reception of educated and thoughtful
 men, seeking to follow what to them seems the right way. We
 are hardly fair judges, for to our apprehension there exists in the
 human mind from the very beginning of consciousness, a something,
 whether we call it a suspicion or an innate idea, or an intuition, or
 a sense, of a Power greater than ourselves. The animal-creation,
 except man, feels it not; but we have an ineradicable and congenital
 feeling of dependence and reliance on a higher power, not necessarily
 a benevolent power, a consciousness of control by it, which our
 word "religion" suggests. "It is He, that hath made us, not we
 ourselves." Búddhism is the absolute negation of this feeling.
 The great founder of Búddhism under-estimated the power of this
 feeling in the human breast. Let me say a word on the other side.
 Búddha claimed only to be the ideal of that self-subjugation, which
 man *might* attain. This ideal is not far from Christian perfection.
 What did Búddha leave behind him when he died 600 years before
 the coming of Christ? No God, no heaven, no future state, but
 the spirit of universal charity and benevolence, mercy and pity,
 till then totally unknown; self-denial, self-consecration, simplicity
 of ceremonial, equality of all men, religious tolerance, and the
 absence of all the frightful disfigurements, which cling to the skirts
 of every other religion; priestcraft, ritual, formality, pride, self-
 hypocrisy.

There is another consideration: Búddhism has now come into
 such a contact with European Civilization and Christianity, as will
 never be relaxed. One or other must give way. Búddhism will
 never co-exist with Civilization: will it with pure Christianity?
 When MM. Gabet and Huc visited Tibet half a century ago, they

were struck by the form of worship and monastic life, which that secluded kingdom exhibited, and fondly fancied, that some Roman Catholic Priest must have penetrated here at some forgotten Epoch, and left the impress of Roman Ritual upon the Religion of the People of Tibet. They detected the likeness of their own to this Pagan worship, but it did not occur to Priests, trained up in Papist Seminaries, that the likeness was owing to their common Parentage, because both were streams from the same common fount of human tendency to Idolatrous Ritual-Worship, and Ascetic torture of the poor body: the Romish Church drew theirs from the Paganism of Europe: the Búddhist drew theirs from the Hinduism of India: Europe and India were inheritors of the heirlooms of their common Indo-European stock of language and religious conceptions, if not of race and blood. In a description which I wrote of the Monastery of Troitska near Moscow in 1876, I remarked, that in the worship, that was going on in this centre of the Russo-Greek Religion before our eyes, a good Hindu would be quite at home, because the symbols represented tendencies existing in both Religious conceptions, while a Protestant could not imagine what the Priest was doing.

I quote also a report of a Protestant Missionary in Japan, 1890:

"In 1579, Francis Xavier landed. He left in about two years. His successors came, saw, and conquered; in thirty years they had 150,000 converts and 200 churches. Jesuit priests gave the Japanese all that the Búddhist priest had given them, gorgeous altars, imposing processions, dazzling vestments, and all the scenic display of a sensual worship; but added to these a freshness and fervour, that quickly captivated the imaginative and impressionable people. There was little in the Búddhistic paraphernalia that needed to be changed, much less abandoned. The images of Búddha, with a slight application of the chisel, served for images of Christ. Each Búddhist saint found his counterpart in Romish Christianity, and the road-side shrines of Kuwan-on, the goddess of mercy, became centres of Mariolatry. Temples, altars, bells, holy-water vessels, censers, rosaries, all were ready, and were merely transferred from one religion to the other. Those, who have seen both rituals, marvel whether Búddhism is a child of Romanism, or Romanism of Búddhism, or whether both must not have some common origin. Rome in Japan took the sword and perished by the sword. The Christianity, which Rome had presented to the Japanese, did not leave the Bible behind. Christianity was banished, and for 230 years the following inscription appeared on the public notice-boards along with prohibitions against crimes and breaches of the law, at every roadside, at every city gate, in every village throughout the Empire: 'So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great god (i.e. the Pope) of all, if he violate this command, shall pay for it with his head.'"

Centuries have passed by, and Japan has recalled its Edicts, and granted Toleration, and exhibits a wonderful receptiveness of new ideas. In Barma different phenomena are exhibited: in Ireland the Religion of Romè is found in an unexpected alliance with municipal liberty: so in Barma, if we are to believe late reports, Búddhism under the most tolerant of tolerant Governments, that

of British India, is forming an alliance with Patriotism, and we find an analogy betwixt the Búddhist Monks, and Roman Catholic Clergy in France, in their taking the side of incapable, discredited, dethroned, and exiled Dynasties: the loaves and fishes, the Rent-free lands, and Church-Endowments are the motive power in both cases, and will probably meet the same amount of non-success.

"A general regilding and redecoration of pagodas is proceeding throughout Barma, and especially in the Upper Province, which is attracting much attention. It is not confined specially to sacred pagodas, and recognized places of pilgrimage, but extends to the minor pagodas. This undoubtedly shows, that some unusual influences are at work amongst the people, and that they are in a state of great excitement and ferment.

"The *Rangoon Times* states, that this movement indicates a general belief amongst the people that the Mingoos Prince, who is now the undoubted representative of Alompra, is about to invade the province. To whatever cause the movement is due, it is *actively encouraged by the Búddhist monks*. The journal adds that, in the event of any insurrectionary movement in favour of the Burmese Prince, the Búddhist priesthood would now be almost unanimously against the British."

(f) *Neo-Confucianism*. The nature of the teaching of Koungh-Fu-Tse is well known, or can be ascertained from numerous excellent works. The system is imposed by the State, and it must be recollected, that the Great Sage was chiefly a compiler of the ancient traditions of the Middle Kingdom, as well as an independent author. It may well be expected, that the contact with the foreigner, and the publicity of the press, and the advance of education, will clear away much, that has degraded the Confucian teachings in times, subsequent to the death of the founder.

The strange notion, which underlies ancestral worship is not peculiar to China, as in the system of Roman Pagan worship, the lamie and lemures were believed to wander about as ghosts, not having yet come to their rest, and at a later period were regarded definitely as evil spirits. Such antiquated delusions die hard, but they disappear under the influence of education.

The subject of Ancestral Worship was discussed at the Missionary Conference at Shang-Hai in 1890: the features of that worship are

- (1) Divine attributes are ascribed to the Dead.
- (2) The real motive is Fear of evil from evil Ghosts.
- (3) The Manes of those, who have no descendants, are propitiated out of mere abject Cowardice.
- (4) Every individual is supposed to have three souls: (1) the one, which goes to Heaven; (2) the one, which sticks to the Tablet in the House; (3) the one, which remains in the grave.

All this may be true, but the conception is so contrary to Reason, that it would appear possible to disentangle the Chinese mind: this however cannot be effected by mere abuse of the custom, but by calm reasoning. There were but few Missionaries at the

Conference of sufficiently enlarged views as to detect the good in the system, inasmuch it indicated filial piety, and tended to preserve purity and morality in the Family. Unfortunately Missionaries, as a class, have with many compensating excellent qualities very contracted visions, and, as on the Opium-Trade-Question, so on this they seem to have lost all power of forming an independent judgment: remarkable as this Chinese Cultus is, the inability of reasoning men to understand things reasonably is equally remarkable. Reckless abuse cures no evils.

It is not very long ago in Europe that bowls of milk and dishes of food were placed outside the houses of farmers to conciliate the mischievous spirits, who wandered about and hamstrung the cattle: how simple is the conception of religious duty thus evidenced: is proved by the fact, that lamps are placed on the pavement round the tomb of Lord Cornwallis, the Governor-General of India, who is buried at Ghazipur: how ridiculous, painfully ridiculous, is the manifestation of this craven fear is shown by the fact, that on the grave of a certain drunken Military Officer, who in the paroxysms of his delirium tremens used to beat and illuse the natives, offerings were made for many years of brandy and cigars laid upon his grave, so as to appease his unquiet spirit, and induce him to leave the poor humble-minded natives alone. I doubt not that in Central Equatorial Africa on the track of some of our great Explorers, who passed with an army of fiends through an astonished country, the barbarous races by timely offerings try to anticipate another such bloody invasion, and soothe the Manes of the Europeans, who left their bodies in the soil. Education and Civilization alone will root out such ignorant delusions, and it must be recollected, that those, who in Europe provided food for the Robin Goodfellows, were Christians.

The doctrines of Confucius are based on the consciousness of right and wrong, either innate in man or bestowed by what is called "heaven" on man. Vague as may be the Chinese term translated "heaven," it is better than the avowed Atheism of the Buddhist, or the confused Polytheism of corrupted Taoism. The professor of the latter two forms of belief is indebted for his convictions of duty to his education in the teachings of Confucius, just as men of European culture, who deny the Divinity of Christ, have unconsciously, yet immutably, their sense of duty based on the Christian standard. The conversion of the Chinese thus presents a problem unequalled in difficulty and grandeur in any part of the world. I am informed by a missionary, labouring in the China field, that purified or Neo-Confucianism is a very possible danger, for baptized Chinese still seem to think, that Christianity is only an improved form of Confucian morality. Perhaps the use of the term Shang-Ti for God contributes to this idea.

CHAPTER III. — MODERN CONCEPTIONS FORMED FROM THE
BLENDING OF OLD SYSTEMS WITH CHRISTIAN DOCTRINE,
EITHER CONSCIOUSLY, OR UNCONSCIOUSLY.

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|---|---|---------------|
| A. Brahmoism | { | Adi-Samáj. |
| | | Brahmo-Samáj. |
| B. Theosophy. | | |
| C. Hau-Hau, Te-Whiti, Te-Kooti, of New Zealand. | | |
| D. Mormonism. | | |
| E. Positivism or Comtism. | | |
| F. Christian Búddhism. | | |
| G. Scepticism and Agnosticism. | | |
| H. Unitarianism. | | |

I PASS under review each phenomenon :

(a) *Brahmoism*. This is essentially different from Neo-Hinduism, as the influence of Christian books and practice is admitted. In past centuries a Romish priest, Roberto de Nobili, conceived the idea of an assimilation of Hindu and Christian elements ; but two things were clear, that the Church of Rome would not tolerate it, and that the great Indian people would not willingly accept a reform brought to them from Europe. In the course of time the Native development manifested itself. The Calcutta Brahmo-Samáj was founded by a Brahmin of learning and position, Raja Rámmohun Roy, who died in London in 1833. He drew attention to the fact, that there was a purer form of religion to be found in the Veda. He tried to lead a Reformation, and failed. No doubt there is much religious truth in the Veda, which in his time was imperfectly known ; but, when it became fully known, faith in its inspiration was shaken. He was succeeded by Debendranáth Tagór. When the disruption took place from the more radical reformers, the old assembly asserted to themselves the name of Adi Brahmo-Samáj, in 1840. In 1820 Rámmohun Roy had published the *Precepts of Jesus* and the *Guide to Peace and Happiness* : he had studied the New Testament.

Keshab Chander Sên broke away from the old conservative party, and went further in his zeal for religious purity ; he was ready to give up Caste, to select the best from all the sacred Codes of the world, and form a Sacred Code. Socially he condemned polygamy, and child-marriages. He laid down, that there was one true God, that we must love Him, and do the works which He loves ; that His only temple is in our hearts ; that the only ceremonies are good works, the only sacrifice self-renunciation, the only pilgrimage the company of the good, the only Veda Divine Knowledge ; the most sacred formula, "Do good and be good ;" the only true Brahmin was he who knew Brahma. All founders of religion thus

speak with authority about the existence of God, and the spiritual Truths, which are essential to human Salvation. There is plenty of Christianity also on the lips of professing Christians: the real interpretation of the New Testament can be offered by those alone, to whom it has come as a revelation. In one of his speeches he thus states his case:

“The Brahmo-Samáj was originally established for the propagation of Theistic worship, and, after a time, the movement spread through the length and breadth of Bangál. Wherever there was an English school, a Brahmo-Samáj was established, as a necessary consequence of English education. After twenty years it was found, that there was a defect in the foundation, for the Veda, upon which their faith was based, taught, along with some truth, many errors, such as Nature-Worship, Transmigration, and absurd rites and ceremonies. Abandoning the infallibility of the Veda, the Brahmo appealed to Humanity, to their own hearts, to their own religious intuitions, in order to establish themselves upon a purely Theistic basis. But the Society, though it attained doctrinal and devotional purity, was not practical. Hence lately there has been a secession of the progressive party, which protests against Caste and all social evils.”

In 1865 he started the Brahmo-Samáj of India, and proclaimed a New Dispensation in 1880. He had visited England in 1870, and he died in 1884. Now the real test of his sincerity was not the eloquent expounding of theistic opinions, as that is compatible with being a thorough-going Hindu, but the abandoning of idolatrous domestic ceremonies and Caste-customs. Any one, who does not do that, is not a real theistic reformer; and Keshab Chander actually permitted his daughter under fourteen to be betrothed to the Raja of Kúch Bahár, aged sixteen, who was not one of their Society; and the marriage was solemnized with idolatrous rites to make it legal. This led, in 1878, to a further disruption, and the founding of the Sadháran (or Universal) Brahmo-Samáj by the dissentients.

It is clear from the above, that Brahmoism is a place of refuge, temporary or permanent, for the educated Hindu. The movement has lasted seventy years, has advanced in the right direction socially and spiritually, is in consonance with the spirit of the age, and with the tendency of the Hindu intellect to speculate on Monotheism, is free from all social defilement, and all spiritual transcendentalism, and is one of the most dangerous enemies of the Christian faith.

In Exeter Hall, 1800, in my presence, an ex-Lieutenant-Governor in Northern India, who had full knowledge of the subject, thus expressed himself:

“There was being rapidly raised up a class of men in India as educated and cultured as those, who left the schools and colleges of England. It was a small but very influential class, for they were the men of the press and of literature, and had the control of the destinies of the many in the future. They had no difficulty in procuring books to read, for all the resources of English literature were open to them; but the great question with them was

"that of choice: what should they read? He thought, that the Brahmo-Samáj was doing a splendid service in this direction. He regretted, that that system stopped short of Christianity, but it was opposed to infidelity, materialism, and immorality. He knew that differences of opinion existed amongst Christian people as to that system, many regarding it as a hindrance to the spread of Christianity; but he believed it to be a help, in that it was preparing the way for a great Christian work in India."

In 1882 P. C. Moozumdar published in Calcutta a book intended to give a tolerably complete idea of the principles of the movement, called the *Faith and Progress of the Brahmo-Samáj*. It appears that it sent out missionaries, who had travelled far and wide. In 1884 there were 150 branches all over India; and missionary work was a part of their system. They had prevailed on the Legislature of British India to pass an Act to legalize civil marriages, so as to save them from even a formal conformity to idolatrous ceremonies. There are two or three bookstalls, well furnished with vernacular literature, the only article of Western origin being a Buddhistic catechism of English and Burmese, by Colonel Olcott of Theosophical fame. There are other interesting features of this new development, recalling the so-called heresy of Gnosticism in the second century of the Christian era, which was, in fact, of purely Pagan origin, assimilating certain conceptions from Christianity. This gave it its vital force, and procured it an interest long after it had died away. We must not be surprised to witness similar combinations, where the life-giving touch of even imperfect Christian development comes into contact with the decaying embers of moribund Pagan ideas. A combination of Neo-Buddhism and the Romish degradation of Christian worship is not impossible, and the uncontrolled transcendentalism of the Salvation Army might possibly incorporate elements of Neo-Hinduism. The questions, on which the Gnostics speculated, were precisely those, which at all times, and in all ages, have agitated the hearts of men, viz. the origin of Life, the origin of Evil, and the hopeless corruption of the world, though created by a God perfectly wise, holy, and powerful. The Hindu intellect revels in such subtle and profitless questions.

(b) *Theosophism*. This phenomenon could not be passed by, yet in fact it seems to amount to nothing, and by some is called an imposture. It has no connection whatsoever, in its modern shape, with the Theosophy spoken of by early writers. It is an entirely modern development, and chiefly confined to India; the persons connected with it being an American, Colonel Olcott, and a Russian, Madame Blavatsky. Colonel Olcott defines the word Theosophy as "Divine wisdom," "an all-pervading eternal principle in Nature, with which the interior intuitive faculty in man is akin." The objects of the Society are:

(1) To form a nucleus of a universal brotherhood of humanity without distinction of race, creed, and colour.

(2) To promote the study of Eastern literature, religions, and sciences, and indicate their importance.

(3) To investigate the hidden mysteries of Nature, and the psychical power in man.

These are bold words. The Society has been in existence since 1875, and its headquarters are chiefly at Madras. It has a periodical literature of its own, and the whole of India, Ceylon, and Japan have been visited. I can only record, that the results are little or nothing, and that very hard judgments have been openly passed on those concerned with the movement. Truth, however, can only triumph after thoughts have been stirred. We may rejoice at any wind, which breaks the hopeless calm of ignorant Paganism.

One extraordinary feature is the introduction on the stage of Sages, supposed to be hidden away somewhere on the Slopes of the Himaláya, who have conquered all knowledge, and appear in visions to their votaries. This looks like an attempt to introduce the fairy stories of childhood, or the legends of Mediæval Saints, and at once covers the movement with ridicule. To those, who have lived many years in India, the Hindu Sage, whether appearing in the form of a naked Fakir, or a respectable well-dressed Mahant seated in his cozy temple, is a very realistic object: with the latter a visitor can have very pleasant conversation, and, if he cares to look into his Manuscript books, he can gather linguistic and religious information. To those who have lived many months in the summer-retreats of the Himaláya, about 7000 feet above the level of the sea, these Mountains become very realistic also, and all idea of finding white-bearded wise sages dwelling in caverns beyond the reach of men, fed somehow or other, and endowed with the accumulated wisdom of centuries, has to be abandoned: but the Theosophists conjure up the existence of Mahatma or Saints ("high-souled, magnanimous men" according to the Sanskrit Dictionary). In "Isis Unveiled," 1877, appears the following passage: "Instructors in the East have showed us, that by combining Science with Religion, the existence of God, and the immortality of man's spirit, may be demonstrated like a problem in Euclid." These accommodating Mahatma, to save the trouble of their disciples going to the Mountains, are able to transport themselves to the plains in a miraculous manner.

In the North American Review, August, 1890, Madame Blavatsky claims for the movement a success beyond the dreams of the originators. She tells us that it is based on three principles:

(1) The Brotherhood of Men.

(2) The Study of Oriental Theories.

(3) The investigation of hidden force in Nature and in Man.

She enumerates thirty-eight Chartered Branches in America, twelve in Great Britain, and one hundred and fifty elsewhere: there are seven centres of publication, with two Magazines in

France, one in America, and one in London : their aim and desire is to help in some degree the formation of correct scientific views of the nature of man, for for many a long year Humanity has been crying out in the dark for Light and Guidance : only the Masters of Eastern Wisdom (the Mahatma, the imaginary wise old men of the mountain) can set the foundation, on which the new edifice can be built, so as to satisfy the intellect and the spirit, and guide Humanity through the night into clearer day.

So long as Philosophers draw on the imaginary spirits coined by their own fertile and excited brains, I can bear with them : such was it ever : but, when I am called upon to look for Spiritual enlightenment to the utterance of Indian Sages, such as the Sanyási, the Vánaprastha, or the cave-dweller, whom no one ever met, or heard of, but are supposed to be lurking out of touch with humanity, living apparently upon nothing, a line must be drawn : and, when these worthies appear in a marvellous way, and reveal Truth to an American and a Russian, totally ignorant of any Indian language, I cannot suspend my judgment.

(c) *Hau-Hau, Te Whiti, Te Kooti*. This is a religious development among the Maori in New Zealand. In 1864 they rebelled against the British Government ; a party of the 57th Regiment fell into their hands, were killed, and their heads cut off. In their hatred to the British Government they invented a new religion, and made the head of the British officer, who commanded the party killed, the symbol and centre of the system. They had been nominal Christians. Their new religion was called *Pai Maríre*, and a high priest was appointed, who professed to receive inspiration from the Angel Gabriel through the medium of the Captain's head. They believed themselves to be under the protection of this Angel, and of the Virgin Mary, that the Christian religion was false, that all Scriptures ought to be burnt, no Sundays to be kept, the sexes to live promiscuously so as to secure increase of population. Their priest claimed to have superhuman powers, and could secure victory by shouting "*Hau-Hau !*" Hence their name.

Te Whiti was a chief in the Northern Island at *Parihaka*, near Mount Egmont. He rebelled, and was defeated and imprisoned at Christ Church and Nelson, and has since been allowed to return to his home. He called himself a prophet, but was really only a patriot. He read the Bible, and no other book ; he pretended to have divine power, but his real object was to save his lands from the white settlers. He secured an influence over his countrymen in this way, preaching passive resistance ; but when things became extreme, he declared, that he had a divine message (*Atua*) put into his mouth, ordering his people to fight for their land.

Te Kooti was another of the insurgent chiefs, who, after rebellion and murder, assumed the rôle of a teacher, and founded a religious system, which attracted many followers, including Native Christians.

With an outward show of reverence for spiritual things, it served as a cloak for licentiousness. Most of the pervert Christians returned to their old faith. Of late years a change has come over Te Kooti's followers, and the cause of temperance has rapidly increased, and a few have become Christians. Mission-work is carried out among them; the majority still retain their separate position.

(d) *Mormonism*: "The Church of Jesus of Latter-day Saints." In all the reports from New Zealand I read of the Mormons being very active among the Maori. Their missionaries go about among the ignorant people, and the Book of Mormon has been translated into Maori, and printed and put into circulation. They have also appeared in India. The history of this sect is well known. It was only in 1830, that the prophet Joseph Smith produced the book, and made known the new dispensation, communicated to him by Angels. The Christian Scriptures are accepted, but the Book of Mormon was added. The Mormons cannot claim to be a Christian sect any more than the Mahometans. The form of government is a strict theocracy maintained by the elders. A kind of polytheism has come into existence, including Adam, Christ, Joseph Smith, and Brigham Young. They are total abstainers from the use of liquors or tobacco, and practise total immersion. They prosecute their missionary work with great zeal all over Europe, in America, and in Oceania. Their numbers are small, still they represent a disturbing agency, which has to be reckoned with. The custom of polygamy has been authoritatively abolished, and was not part of the original Revelation.

A Christian Minister, 1890, thus states the case of the Mormons: that the Mormon Missionaries are not wholly false-hearted, and deceitful, but possessed of a large measure of sincerity and zeal: that the Latter Day Saints send out more Missionaries, and make more converts in proportion to the number of their adherents than any other Church: that a world-wide dominion is their object: that they not only capture their prey, but they deliver it at the Church-door: 90,000 converts made the long journey from Europe to Utah.

Among their good features are

- (1) No Saint lives for himself, but for the Kingdom.
- (2) Salvation was longed for for the sake of Service.
- (3) All personal and family-considerations must be kept in strict subordination. (Oh! that Christian Missionaries would consider this and be wise!)
- (4) An adherent must go where the Church sends him.
- (5) They go without salary, and serve at their own charges, for in their opinion to pay salaries would be to imitate the ways of the false (*i.e.* Christian) Churches, and the hireling (Christian) clergy.

On the other side let us consider their folly, and falsehood.

(1) They pretend to heal their sick with prayer and oil: 416 suffering from smallpox were cured by simply laying on of hands.

(2) They cast out devils, 309 in Wales all in one day, the work of one elder, and in parties of from 3 to 37 at one time.

(3) If not received, they denounce woe and malediction. New York was well nigh destroyed by fire two years after one malediction.

(4) No Jesuit is more ready to lie for his Church than they are: they used to deny that Polygamy existed, though notoriously it was practised.

(5) Piety is not required of a Saint, nor even Morality.

It is asserted that the recent Circular (1890) forbidding Polygamy is merely a formal submission to the Law of the Land, not an *ex animo* condemnation of an immoral custom: in fact, Polygamy will be replaced by Profligacy.

This very year (Dec. 22) it is reported that John Young, eldest son of the late Brigham Young, has arranged for possession of more than a million acres of land in New Mexico: Mr. Young will conduct ten thousand Mormons to colonize this grant. Since the Gentiles have obtained practical control of Salt Lake City, the Mormons have been quietly seeking a new location, where they may practise their peculiar customs, Polygamy included.

(e) *Positivism*. Forty years ago Auguste Comte, a Frenchman, developed a system of Positive Philosophy, which, for a time, had a wide influence, as indeed there were certain incontestable truths in his method. He had a school which followed him, and Mr. Frederick Harrison is now the representative teacher, who propounds his views on the first day in each year, called the Day of Humanity. A few weeks ago there was a function of the Positivist community in London on the occasion of the death of a respected citizen. Before he was cremated his friends assembled round his coffin, covered with white flowers and surrounded by palms. Mr. Harrison reminded the mourners "that there was no open grave, no religious service of any kind, but merely an expression of personal affection and farewell, and he claimed for the deceased that immortality, which comes of well-doing and good example. Of immortality beyond this Mr. Harrison knew nothing and asserted nothing." This form of worship, accompanied by his familiar cremation, may be an acceptable retreat for the devout and educated Hindu. At any rate it has the great recommendation of tolerance, respect for the religious views of others, and morality.

(f) *Christian Buddhism*. This combination might be expected, and instances are reported in Barma among the Karén. The initiatory rite consists of swallowing a portion of rice, paying a fee to the spiritual chief, keeping the Christian Sabbath, and having a service in imitation of Christians. The adherents of this new form of worship are said to number thousands. No information is

given as to the doctrine taught, but the facts stated show the readiness of ignorant people to accept new teachings.

(g) *Scepticism and Agnosticism.* There is no necessity to do more than write the two words, which represent so much in the present age. Those, who profess them, have not concealed their light under a bushel, and their tenets are as old as the Book of Job, "Oh! that I knew where I might find Him!" They represent a resting-place, or rather a place of unrest, which must be taken account of in considering the subject, which I am now discussing. The enlightened ones, the Buddha of the school, know, or at least have tried to fathom, the depths of their system, as beautifully described by a modern English poet with regard to Lucretius:

"Who dropped his plummet down the broad
Deep universe, and said, 'No God,'
Finding no bottom, who denied
Divinely the Divine, and died
Chief poet by the Tiber's side."

But for the poor sheep, who have followed them in the wilderness, scientific Scepticism resolves itself into mere doubt, and intellectual Agnosticism into an ignorance as deep as that of the South Sea Islander. The last state of the Hindu and Chinese, when they have left their ancient moorings, which at least gave some guarantee to morality, will be worse than the first. The tendency of the works of one of the greatest of the school is to display Humanity passing through one after the other of the world's historic religions, the conception of the Deity, and of Divine Government, becoming at each step more and more abstract and indefinite. The ultimate goal is philosophic Atheism, for, though the existence of a First Cause is not denied, it is declared, and proved, to be unknowable. The Hindu is better off with his Brahma, the Buddhist with his Buddha, the Chinese with his Confucius, than the hapless heir of all the ages, who has followed the will of a wisp of a god, till it finally disappears.

(h) *Unitarianism.* A Unitarian magazine has been started in Japan. The Christian missionary thinks fondly, that by the end of the nineteenth century the progressive Japanese will have cast off their old faith, but what will they have adopted from Europe? Some think, that Unitarianism will do for the common people, and may meet the perplexity of the educated Asiatic mind. When Miss Carpenter visited India, no difficulty was found in securing her a platform. It is as well to know what Unitarianism is, and one distinguished leader has lately, at the age of eighty-five, after an honoured and holy life, put forth his final manifesto:

"A conclusion is forced upon me, on which I cannot dwell without pain and dismay, that Christianity, as defined and understood by *all* the Churches, which formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its preconcep-

tions, and misapprehended in the oracles of its prophets. From the fable of Eden to the imagination of the last trumpet, the whole story of divine order of the world is dislocated and deformed. The blight of birth-sin, with its involuntary perdition; the scheme of expiatory redemption, with its vicarious salvation; the incarnation, with its low postulates of the relation between God and man; and its unworkable doctrine of two natures in one person; the official transmission of grace through material elements in the keeping of a consecrated corporation; the second coming of Christ to summon the dead, and part the sheep from the goats at the general judgment; *all* are the growth of a mythical literature, or Messianic dreams, or Pharisaic theology, or sacramental literature, or popular apotheosis. And so nearly do these vain imaginations pre-occupy the creeds, that not a moral or spiritual element finds entrance there except 'the forgiveness of sins.' To consecrate and diffuse, under the name of 'Christianity,' a theory of the world's economy thus made up of illusions from obsolete stages of civilization, immense resources, material and moral, are expended, with effects no less deplorable in the progress of religion than would be in that of Science's hierarchies, and missions for propagating the Ptolemaic astronomy, and inculcating the rules of necromancy and exorcism. The spreading alienation of the intellectual classes of European society from Christendom, and the detention of the rest in their spiritual culture at a level not much above that of the Salvation-Army, are social phenomena, which ought to bring home a very solemn appeal to the conscience of stationary Churches. For their long arrear of debt to the intelligence of mankind, they adroitly seek to make amends by *elaborate beauty of Ritual Art*. The apology soothes for a time, but it will not last for ever." (*Seat of Authority in Religion*, p. 650, Longmans, 1890.)

This will go out to India, Japan, China, Africa, and the Isles of the Sea, and be gladly circulated by an infidel press in all the languages of the world; it will do infinite mischief to the young and inquiring soul, just budding into a perception of Christian Truth. But what of the author? We dare not sit in judgment on a fellow-creature soon about to stand with this roll of writing in his hand before the white throne. Unless indeed the Gospel of our Salvation be really false, it will be better in the Day of Judgment for the ignorant Pagan, who felt after God, if haply he could find him, than for the great wise learned philosopher, who deliberately rejected Him.

CHAPTER IV.—DEPARTURES FROM THE TYPE OF CHRISTIAN FAITH ACCEPTED BY PROTESTANT CHURCHES.

- A. Conditional Immortality.
- B. Future Probation.
- C. Mistaken Views as to the Second Coming of Christ.
- D. Faith-healing.
- E. The Pagan Elements in the Papal System.
- F. Plymouthitism.
- G. Nominal Christianity and Indifference.

I now pass to "Departures from the type of Christian Faith" as accepted by the Protestant Churches of all denominations. I quote the words of others from printed matter before me.

(a) *Conditional Immortality*, called otherwise, "Life in Christ." We have the recorded opinions of (1) a missionary in Japan, who had the strength of his convictions; (2) a missionary in China; (3) a missionary in Calcutta; and (4) a missionary among the non-Hindu races of India. It so happens, that they all belong to different denominations of Protestant Churches. One of them writes, representing the opinion of all:

"It is astonishing, how the view of divine truth set forth in the 'Life in Christ' commends itself to the almost instant apprehension and appreciation of the unprejudiced Native Christian mind. I never thrust it to the front, but *nevertheless it is silently and rapidly spreading.*"

It is the last sentence on which I lay stress. I quote a passage from the writings of a most distinguished layman:

"Man was not *created* an *immortal* being, though designed for and endowed with powers adapting him for an endless existence. His actual possession of immortality was contingent on his obedience. When he fell from innocence, he fell from immortality. He was driven from the Tree of Life, lest he should be immortal, though a sinner. That there should be a future life at all does not depend on anything innate in man's original nature, but is part and parcel of the plan of redemption. Through the Incarnation, Atonement, and Resurrection, provision was made for man's ultimate restoration to a state of innocence, and a restitution to him of his forfeited immortality. Not to all will be a resurrection to eternal life. To the wicked the resurrection will only be to judgment; they will be punished *with everlasting destruction from the presence of the Lord.*"

This is the doctrine. It is supposed to be a comfort to nations, who have instilled in them an exaggerated reverence for parents and ancestors, and who, as shown above, under the head Neo-Confucianism, Chapter II., have a fear of their ancestors taking offence at their descendants adopting a religion, which, under frightfully mistaken views of the Gospel, condemns all non-Christians to everlasting torture. This terrible alternative is no new dogma; it is fully developed in a volume called *John Ward, Preacher*, 1889. I quote his words:

"Why do I lay such stress upon this doctrine, instead of some other doctrines of the Church? It is because I do believe, that Salvation and Eternal Life depend upon holding this doctrine of reprobation in its truth and entirety. For if you deny the eternity of punishment, the scheme of Salvation is futile. Christ need not have died, a man need not repent, and the whole motive of the Gospel is false: revelation is denied, and we are without God and hope. Grant the eternity of punishment, and the beauty and order of the moral universe burst upon us: man is a sinner, and deserves death, and justice is satisfied, for the mercy is offered: it is because Christ has died: and His atonement is not cheapened by being forced upon men, who do not want it: they must accept it or be punished. Foreign Missions were inevitable, wherever the sentiment of pity found room in a human heart, because the guilt of those in the darkness of unbelief without God, *without hope*, would certainly drag down others to eternal misery: and this was a thought so awful, that men could not go their way, and leave them to perish."

No one of the congregation disputed the Preacher's statement, that the wrath of God rested on all unconverted souls, and that it would, unless they burst from their darkness into the glorious light of revealed truth, sink them to Hell.

"The possibility," he added, "of being saved without a knowledge of Christ, remained after 1800 years a possibility illustrated by no example: he showed how blasphemous was the cry, that men must be saved, if *for lack of opportunity* they knew not Christ: that God would not damn the soul, that had no chance of Salvation. It had *had the chance in Adam, and had lost it, and was therefore condemned.*"

To the Preacher this punishment of the helpless heathen seemed only just: he could not realize the cruelty, with which he credited the Deity.

I quote somewhat similar words from a well-known Theological author, whose book is used at the present moment by Bishops in their examinations:

"I have nothing more to do with him: he has passed to the bar of his Sovereign-Judge. I humbly trust, that that Sovereign-Judge has reserved to himself the right to make allowances. I have no power to make reservations. He that believeth not shall be damned."

There is a story of Radbod, the Pagan Duke of Friesland, 730 A.D., who had been persuaded to receive baptism, because his walk was holy, and his soul noble and righteous. As he was stepping down into the baptistery, he asked the English Missionary Willibrod, where were the souls of his heathen ancestors. "In hell," was the reply. He drew back at once from the baptismal waters, and preferred to remain with his own people, and die unbaptized. This aptly illustrates the mistaken view of Christian theology, which has induced this equally mistaken departure from Christian practice to relieve the feelings of converts. A missionary was lately withdrawn from Japan for entertaining such views.

(b) *Future Probation*, or the dogma of a probation between death and the general judgment. Those, who put forth this doctrine maintain, "that the present life is not the decisive test for the heathen, and that the decisions of the final judgment are not to be made in view of the deeds done in the body;" or, in other words, "An offer can be made in the place of departed spirits of Christ to all, who have had no adequate presentation of Him in this life." The subject has been brought to my notice in the Reports of Missionary Committees in the United States. It is obvious how, in countries where worship of ancestors has been part of the life of the people, such doctrines would be very soothing to converts. It looks like a revival of a modified Purgatory.

(c) *Mistaken Views as to the Second Coming of Christ*. In the year 1881 the Native Christians in South India conceived the idea, that the world was coming to an end on September 29th, 1881. It was in vain, that Bishop Caldwell and his clergy, English and

Native, remonstrated with them; false prophets rose up in their midst and encouraged them. They were treated with great kindness and judgment, but a considerable number, male and female, left their homes, and gathered together at a solitary seaside-place to wait for the coming of the Lord. They passed their time in fasting, mutual exhortation, and prayer. They had sold all things, and lived in common. Some of the leaders lost their balance, and pretended to administer the Lord's Supper, though laymen; but there was no immorality. When the day passed by, and all went on as usual, they returned to their homes greatly humbled, and craved forgiveness of the Bishop, and there were no evil consequences. Still, this is an instance of the excitable character of the lower classes in India, and such delusions may end in lamentable disorder. We may hear of such things again. The heart goes out in tender pity to such poor, loving, uninstructed souls. To those, who have loved much, much will be forgiven. Paul seems carefully to warn against this. In I. Thess. iv. 11, 12, we are told to be quiet, do our own business, and work with our own hands and walk honestly: thus pointing out the proper mode of passing the days of our mortal career: in the very next verse of the same chapter he passes at once to the description of the Lord's second coming, when those who are alive, employed as commanded by him above, will be caught up, meet him in the air, and be ever with the Lord. The poor natives of India were thoroughly wrong in discontinuing their ordinary lawful occupation under vain, and vague, and fanciful, and mistaken teaching.

(d) *Faith-healing.* This may prove a formidable phenomenon in a Native Church, whether educated or not. It is distinctly recommended by one writer, as an instrument of the conversion of the heathen by missionaries. Among races in a low state of civilization it might cause trouble, and herald the return into power of the old medicine-man, rain-maker, magician, and sorcerer. If Elijah by prayer restored life, by prayer also he brought rain.

The case of a Protestant minister in Switzerland is sometimes dwelt upon with satisfaction, but I have visited the Roman Catholic shrine at Lourdes in the Pyrenees, where the Virgin is credited with innumerable cures, and on the walls of the cave, where she is said to have manifested herself, are hung up in great numbers the crutches of the poor sufferers who came to her shrine and left her rejoicing. Across the Spanish frontier, I visited the shrine of the Black Virgin of the Pilár at Saragossa, where the same marvellous stories are told and believed. In one case a man, who had his leg cut off by a scythe while mowing, had it fastened on again under the influence of prayer, leaving only a red line round the limb to record the miracle. In India I am familiar with many such miracles, vouchsafed to the devout Hindu bathing at the Ganges, or the Mahometan pilgrim to the shrine of saints. Faith-healing is

the common stock of the credulous of every country and religion. Convulsions have been cured by touch of the true cross, and the king's evil by the touch of a king or queen. We let down Faith to its lowest level, when we put it to material tests, such as curing a disease or restoring a lost limb, and it is not easy to draw the line and allow Faith to medical cases, and exclude it from surgical of the character above described. In the case, moreover, of the healing of an infant, the Faith is vicarious.

The Hindu rolls up bits of paper with Nágari letters inscribed, and makes the patient swallow it: the Mahometan swallows a line of the Korán in Arabic: here there is the action of Faith, but I recollect how years ago, when one of my Hindu companions was down with fever, one of the sympathizing Mahometan soldiers brought me an amulet with a verse of the Korán in it, to tie round the patient's neck: this was pure fetishism, though kindly meant.

I quote a case of a pious French Priest, who died about thirty years ago, and whose biography has a great sale at this moment, 1890. It is firmly believed, that during the long years of M. Vianney's ministry cases were constantly occurring, in which either the deaf heard, the blind saw, and the lame walked; at least a vast number of people were deceived into believing as much. If every one of them were proved false, there would, however, remain this one miracle, that of the man himself, exercising during these decades of years his prodigious ministry, existing, one might say, almost without food, rest or sleep; a man who, though followed by an amount of homage amounting almost to adoration, never swerved from the line of humility and self-abnegation, to which he had committed himself.

But let us lift up the subject to a higher level. Those, who have studied the words of the sages of the ancient world, Confucius, Búddha, Solomon, Socrates, and One greater than all, must have profited little, if they have not discovered, that here on earth is not our rest, and that this life is not all that we desire, but is only a portico leading into the temple of the next world, only a caravan-serai, in which the soul rests for the watches of the night, and with the morning's dawn the camp moves on one march nearer home. Why are life, and health, and freedom from pain desired, for He giveth His beloved sleep, and, whom He loveth, He chasteneth? How many have found their way *per crucem ad lucem*? and of those, who have lived long lives without sickness or pain, whose eyes swell with fatness, is it well with their souls at the last?

To seek cures of human ills by human remedies, by all that art and science can supply, is right, and our bounden duty; but we can only ask the Lord in prayer to give us a happy issue out of all our affliction. If our lives are prolonged for a little span, let it be to serve Him a little longer. If our course be run, to be with Christ is far better. Faith-healing seems to be a fond delusion of

weak souls, and a tempting of the Lord; for we know not what we ask, if we go beyond asking for submission to what He is pleased to ordain, as the very best for each one of us.

Daily there surges upwards to the throne
 The burning wave of passionate appeal :
 Ye bring your bleeding hearts, your brains that reel,
 And gasp your prayers in eager feverish tone :
 The kind Controller looks with pitying eyes
 On the wild upturned faces, and denies.

This is not the place to discuss how many wonderful cures in Pagan, Mahometan, and Roman Catholic countries for more than three thousand years have occurred, do occur, and, no doubt, ever will occur. Faith may have something to do with it, but it is not *religious* faith; and more depends upon the receptiveness of the sufferer than on the gift or prayer of the performer. Those, who are able to awaken a patient's faith, actually use a potent natural agent. It is faith which heals, but not the *object of faith outside the subject of faith*.

A painful event has recently happened in the history of the new Kansas Mission to the Súdán, the deaths of Mrs. Kingman and of Messrs. Gates and Harris, from African fever at Sierra Leone, where they had only recently arrived. The circumstances of the case are peculiarly sad, because these devoted young workers had been led to believe it a Christian duty to *refrain from the use of medicine*, and to expect healing in answer to prayer and Faith. They died, humanly speaking, because they rejected medical advice, and medicine, though these are assuredly among the "all things," which God has given us richly to enjoy and to employ. These three bright and hopeful young lives were thus lost to the mission and to poor dark Africa, not because, constrained by the love of Christ, they had exposed themselves to this deadly climate, but because, misled by erroneous teaching, they neglected the proper precautions against malaria, which experience has taught mankind. Another form of this delusion appears in the expressions used in a late Missionary report.

"One particularly interesting case of the son of a chief of the place I must mention. I found him very ill with inflammation of the lungs, following on dysentery. The father and mother, being Christian adherents, were being taunted by the heathen with the question, 'Can your God heal him?' I took this as a direct challenge to God's power, and after using the usual means, *claimed his healing from God*. In a week's time the lung trouble was completely gone; and though he is still unwell, through improper feeding, he has recovered, and is a standing proof that our God does hear prayer."

"Claimed him of God." What did thoughtless young men and women think, when they used such expressions? The dirty little ignorant boy, whose life they claimed, went back to his dirt and ignorance, and yet they presume, that this life was saved by their arrogant prayer. How many great, wise, good men, the centres of usefulness, wisdom, and philanthropy, have been called

away, each in his own appointed time, having worked out the plan of life ordained, and filled the little space of time allowed! Why did no one intercede for Bishop Hannington, and Mackay? What were their colleagues doing that they did not *claim* these valuable lives? Why was Lord Shaftesbury allowed to die? Is the Ruler of the Universe to be blamed, and His Power to be staked on such a blasphemous challenge by a young Doctor? We do not find that experienced ordained Missionaries act thus: it is only the modern type of Salvation Army-enthusiasts, that venture on such indecent familiarity with the counsels of God. Surely it was not the part of a humble Christian to write thus. "Is it well with the child?" asked the Prophet. "It is well," replied the Mother, for he had been taken away: how many a Parent in after-life has doubted, whether it would not have been better, if the prayer for a sick child had not been heard: better for the child, who grew up to be a sinning man; better for the Parents, who lived to see their offspring bloom into madness, or blossom into sin.

Besides it might have happened that the child died, what opinion would have been thought then of God's power? The pious physician, while he is applying the proper remedies, no doubt lays the case before God, imploring a blessing on his endeavour, and a Grace to his skill, but he leaves the issue with One, who knows best. If children were able to claim of God their holy and aged Parents, there would be no more dying in the world. I read of a Missionary this very year, who had a slight attack of typhoid, and he was anointed with oil by his colleagues in accordance with James v. 14, 15. The Roman Catholics are always logical, and they go a step further: the French Priest offers Mass for the *recovery of a farmer's cow*. If the farmer is a Protestant, and pays the money for the Mass, it is allowed, *if the intention of the Mass be kept strictly private*.

The Missionary is commissioned to preach the Gospel, not to work miracles, or pretend to do so: he is not warranted in counting on miraculous support, or supernatural endowment, and it cannot be right to introduce the Divine Name so constantly, and to affect an acquaintance with God's Secrets. For a young man after a few months' work in a Mission-Field to place on paper, that his labours are "owned of God" seems little short of blasphemy, if he knew what he was writing, or folly, if it was only a canting expression. Let the Faith-healer reflect on the end of the lives of the King Josiah of Judah, and King Oswald of Northumbria. Both served the Lord with all their hearts, and He took them away by a bitter death in the midst of their apparent usefulness in His service, as a token that their service was not required:

"Lord, what is this?" I trembling cried,

"Wilt thou pursue Thy worm to death?"

"This is the way," the Lord replied,

"I answer prayers for Grace and Faith."

(e) *Pagan elements in the Papal System.* I could have wished to have kept clear from discussing the merits of Christian Churches, but there are features in the Romish system, which cannot be passed over. Nature-Worship consists in the belief in the existence of spirits, who are objects of worship, move through the air, either of their own accord or conjured by some spell. The apparitions of the Virgin and Saints, which are vouched by the Romish Church, belong to this category. Such spirits take up their abode in some object, lifeless or living, and are deemed to possess power and to deserve worship. Such are the relics, and images, and pictures in Romish churches. Priests of every kind arrogate power to propitiate and control these spirits, and to work miracles by pretending to change the substances of ordinary articles of food. This also is the practice of the Roman Church: the use of beads, crosses, and other fetishes are of Pagan origin. Already, both in India and China, in former centuries, dangerous blendings have taken place of Native and Romish usages, and it is impossible not to anticipate their recurrence, when the Native priesthood becomes numerous, and the Churches assert their independence of foreign control. No doubt these practices in the Church of Rome are survivals of old Italian Paganism, and unconsciously were grafted upon the Christian system, and it is a mournful prospect for the nascent Christian Churches in Asia and Africa to be exposed to the identical forms of delusion, which troubled them, while they were Pagans, after they have entered the Christian fold. This is no idle fear: the Romish Missions in Kongo were utterly destroyed, but to this day the Africans are found with the crosses and beads of the old Romish faith, reconverted to analogous Pagan uses. So little is required of a convert to the Church of Rome: a repetition of prayers in a language not understood; the attendance at services, in which the worshippers only take the part of a spectator at a theatre; the keeping of certain days; and a credulous belief in visions, miracles, and relics. Thus a soil is prepared for the fabrication of new doctrines, the admission into the churches of images of heathen deities, and the maintenance of local heathen worships, and pilgrimages to their old high-places and tombs of deceased ancestors, as the early Christians of the fourth century were reported to have done, until it was made penal, which is impossible now.

The Roman Catholic missionaries make no secret in East Africa of their possessing the Almighty power of God to change bread into flesh and wine into blood. In their printed Reports sold in the shops, I read the following:

"En prononçant à l'autel les divines paroles, qui transsubstantient le pain et le vin au corps et au sang du Christ, à ce moment ineffable le prêtre participe à la toute-puissance le Dieu."

And again—

"Je leur ai donné le bon Dieu a domicile."

To be credited with the possession of such awful powers in the midst of a population in a low state of civilization is a great danger to the Native priest. As a rule, the French or Spanish priests never clear out of a country, though entirely Christian in name, but it must happen soon, that weak Churches will be left to themselves.

The kissing of images is another Pagan custom, imported into the Roman Church. Cicero writes of having seen an image of Hercules at Agrigentum, the mouth and beard of which were worn away by the kissing of worshippers. We all know the statue of the Jew Peter, which was the identical statue of Jupiter in the Capitol, whose feet of brass are worn away by the kissing: the threshold of Churches, the drapery of the Altar, and the hands of the Priest, are kissed also.

On the mode of conversion of the simple people of China, by the French Priests of the Paris Mission we have an instance in the weekly number of the Lyons Missionary Organ dated 20th Sept. 1890. To any one, who desires to possess a rosary, or other Papish fetish, the reply is:

"Trouve-moi une ou deux familles, qui se convertissent, et tu l'auras."

"On est sûr d'être pris au mot."

Lately the head man of the Papist congregation was looking with admiration at a great Image just arrived from France. "Father," said he, "we have a new church, but not a single *image* to excite a fervour of devotion: could you give us this Image of the Sacré-Cœur?" (a figure of the Saviour with a great red heart exposed to view on the left side). The Priest answered: "I give nothing: I sell." "What is your figure?" he said. The Priest replied:

"La conversion de quinze familles."

"Accepté."

The Priest goes on to tell us, that the greater part of the price was already paid, that the Image would be made over to the poor deluded natives, "tandisque quinze familles passeront du camp du demon sous l'étendard du Seigneur Jésus." Possibly some of these poor creatures were baptized Protestants; the majority were totally ignorant of the existence even of the Deity. It mattered not to this nineteenth century Judas, so that he swelled the number of his Baptisms.

A Roman Catholic once in conversation with me dwelt upon the consolation given to sufferers by pilgrimage to shrines of the Virgin: they believed, and they had the comfort of their belief. In vain I argued, that it was of importance that they should have faith in a true thing. "Not at all," said he; "what right have we to judge them?" In that case the Hindu and Mahometan, full of his ancient faith, though nominally a Christian, will go on a pilgrimage to the Ganges, or a shrine, and the change of religion will be but in name.

I read in the same Missionary Organ as above quoted, the following story: One of the French Priests of the Mission at Bagomoyo, on the main land of East Equatorial Africa, opposite to Zanzibár, good and estimable people, was on a tour in the interior, desirous to open a branch-station. None of the Chiefs would admit him, so he turned round on Joseph, the husband of the Virgin Mary, who has been appointed by the Pope to the office of Patron of the African Missions, "It is your business, Joseph: you must do it." Next morning he called on a Chief, who told him, that an aged man, with a long white beard, had appeared to him in a dream, and ordered him to give the French Priests a locality for their Mission, which he was most happy to do. This story is published in France with a view of getting money: it would seem as if the world was falling into second childhood.

At the same time that the Romish Church thus grovels in the dust of Pagan ideas, and Pagan methods, what are its ideas of Toleration? "Take, for instance, a tract entitled 'Liberty of Conscience,' circulated by Roman Catholics. In this tract Priest Robinson was asked, 'Did a Catholic State allow political liberty of conscience?' To this question his reply is as follows:

"We answer plainly, No. And why not? We reply, Considering what we have laid down as the meaning in its full length and breadth of the term 'Catholic State, how could it do so? Heresy is the most grievous of all sins against the spiritual order, which the State was bound to maintain; and against the political order in its inevitable result of disturbance and bloodshed. And the liberty of conscience demanded by the question means the right of every citizen to believe what he likes, or to enjoy his own opinion, and, if that opinion be in conflict with the teaching of the Church, then what is this but heresy, or revolt against Church and State? How could the Catholic State allow this so-called liberty of conscience? As well might you ask a person to allow poison to be introduced into his body. Do you say: What a cruel and bigoted thing for the Catholic Church and State to put down heresy? We only ask you to allow the Catholic State the right no man will deny to himself or his neighbour to reject poison from his system.' (Page 22.) By his own admission the Rev. Walter Croke Robinson would crush liberty of conscience out of the body politic, as he would reject poison from his system. And this very teacher asks for liberty to destroy the liberty of other people. Why, he insults liberty by invoking its sacred name. He has shown as clearly as words can describe his meaning what the Roman Catholic Church would do, if it had the power. But it has not the power; and, what is better, it is not likely to get it. How unwise then to uplift a paralyzed hand without ability to crush or even to strike!"

(f) *Plymouthitism.* In 1830, at Plymouth, in England, came into existence a new sect, called Plymouth-Brothers. They object to all churches, all ministers set apart, all forms of worship, all instructors in Sunday-schools; and, taking a literal interpretation of the word of Scripture, would seek each man his own Salvation, and leave the less fortunate to take care of themselves. I have found in one field of foreign Mission, that this principle was

working the saddest consequences; and in the case, to which I allude, the missionaries were Presbyterian, without any imputation of being appointed by an outside influence. This vagary of the poor human intellect is the precise contrary to that of the Romish system, where all are reduced to slavish obedience to a divinely appointed priest, and, like all extremes, leads to results as lamentable, as those which it was intended to correct. Individualism must be the ruin of any form of Church.

(g) *Nominal Christianity and Indifference.* This requires no remark; the nature of the evil will be understood by all, and may probably, as in Europe, so in every other part of the world, be the refuge of the individuals or tribes, which have outgrown their national or local form of worship, in which they did to a certain extent believe. Where there is no State-Church, and entire toleration, it may happen that the religious instinct may cease to exist altogether; the domestic events of birth, marriage, and sepulture being recorded by a purely civil, non-religious ceremony. The secular education of the young has necessarily in all civilized countries passed away from under the control of religion into the hands of the State, which is impartial to all. There are no idols now to break, but there is philosophy, uncontrolled literature, and an overweening pride in human intellect. Thoughtless souls put out to sea without a pilot, without a knowledge of the dangers of the navigation, without a chart or compass, to seek the unknown way of Salvation. Quotations from every class of writer, ancient or modern, flow glibly from the lips of those, who have not the remotest conception of the lines of thought, along which the utterer of the opinions quoted was led gradually from point to point. Not that a word can be said against a calm, thoughtful, humble, consideration of such awful topics; but it requires a variety of gifts and a long period of study to come to a conclusion. The conduct of many is like that of a gamester playing at dice with the knuckle-bones of saints. Let us shut our eyes for a moment, and imagine, if it were possible, that the story of Jesus had vanished away into the category of the legends of King Arthur, and the tale of Troy, that there was no great Hereafter, no precious Promises, no Fatherhood of God, and that the only certain facts were pain, sickness, and death, and that the choice lay betwixt nominal belief or total indifferentness. Let us open our eyes again, and be thankful that it is not so.

CHAPTER V.—CONCLUDING REMARKS.

A FEW words in conclusion. In considering the subject-matters, I have had to exclude certain forms of religion existing at the present moment with a certain reputation, because I consider they have not, in themselves, the elements of vitality, when once the dead bones of a nation are stirred.

(i.) *Taouism*. "A congeries of superstitions, begotten by Búddhism out of the old Chinese superstitions;" so it is described by Professor Legge. "Every trace of philosophy had disappeared. Instead of the keen search after the Infinite, to which Laou-tze devoted himself, the highest ambition of his followers is to learn "how best to impose on their countrymen;" so says Professor Douglas.

(ii.) *Shintoism*. The State-religion of Japan is a remnant of the primitive worship of the rude tribes of Japan; it contains no subtle ideas of morality, or elaborate system of philosophy; in the Japanese papers you will find official proclamations conferring on dead persons divine titles, or promoting the rank of those, who are already in the number of the Shinto deities.

(iii.) *Shámanism*, a debased form of Búddhism practised in Central Asia.

(iv.) Religion of the Druse and Nasairuyeh tribes. They have something in common with Sufi-ism, and a decided element of ancient heathenism, such as the secret worship of Venus and the Moon. The Druse are 50,000 in number; a moiety dwell on the slopes of Mount Lebanon, the remainder in the Haurán: they are *not* Mahometan. In the eleventh century A.D. El Hákim, the sixth Khalíf of the Fatimite Dynasty, under the guidance of a Persian Mystic, El Dorázi, founded a new system of Religion, combining Zoroastrianism and Islám: the Khalíf himself claimed to be an incarnation of God: when El Dorázi fled, another Persian mystic succeeded, who was the real founder of this sect. Just as Manichæism, and Gnosticism, had centuries before appeared, so this also was a combination of similar elements. Among their doctrines is Transmigration of Souls, and an Incarnation of the Deity. They have no desire to convert others: they are satisfied, that their own doctrines are true, *and that those of all the rest of the world are false*: they live entirely isolated: they have sacred books, but their nature has not transpired: a few converts have been made. The Nasairuyeh inhabit the extreme North of Syria: very little is known of them; and no one has divulged their mysteries; probably, like that of Freemasonry, there is nothing to divulge: it is possible, that the basis is the old Phœnician Religion, with loan-conceptions from Zoroastrianism, Islám, the Druse Mysticism above described, and a debased Christianity. I have sat down in a Christian Maronite

Church in Lebanon and conversed with a dear old Maronite-Priest: his dogma, and his eschatology, were worthy of a good Hindu. The Nasairuyeh believe in Transmigration and an Incarnation: they live quite isolated, and refusing all contact of civilization, doom themselves to destruction.

It may be disheartening to witness so many new forms of error existing, or springing up; but such was it ever. When Christianity had to grapple with the dying religions of Greece and Rome, we find the same phenomena.

"The philosophers of the age of Trajan, when they groped about to find a real faith, their own having melted away, and the intelligence of the country being divorced from the national religions, little thought, that their hands were burning, when they touched the new faith of the Christians; they wholly failed to appreciate the great elements of disturbance; they were blind just when the day was dawning."

No doubt the monopoly of human excellence, which had been fondly attached by Christians to the Jews, is now for ever taken away. God in sundry times and in divers manners has spoken to our fathers, and we cannot but recognize His goodness in what in these weak efforts is really good. Koung-fu-tze and Búddha lived blameless lives, and taught true morality; we have had the blessing of something greater and higher than mere morality. In the study of these forms of worship above described, we remark how strangely the variety of errors has been adapted to catch particular classes of intellect, and pander to particular national weaknesses. In one we find downright superstition; in another most free and enlightened reason; in one pure hard morality; in another romantic sentimental mysticism, not free from immorality; in one there is such humility as scarcely dares to lift the eye to the object of worship; in another the proud haughty worshipper so many times a day bandies words with his great Creator; in one the worshipper creates out of his own superstition interceders and helpers; in another he must pile up his salvation by his own works, and that alone. It seems, as if our own marvellous dispensation had been fashioned so as to meet all possible human requirements.

Many forms of error, which have disappeared now, are chronicled in the annals of the early centuries. At the close of the third century, an epoch of the world much resembling the present century, three great religious systems strove for possession of the Roman Empire: (1) Neo-Platonism, (2) Manichæism, (3) Christianity. Augustine passed from the first, through the second, into the third; this shows how narrow were the confines, which separated them in practice, though the ideas of them were as far apart as the poles. They resembled each other in being world-religions with universal tendencies, and in being a system, which aimed at being a Divine philosophy with a definite code of ethics and ritual. They had each absorbed the essence of older and widely-different

religions. In all these the ideas of revelation, redemption, asceticism, virtue, and immortality, came into the foreground.

Christianity conquered; let us consider the nature of the two vanquished conceptions.

Manichæism was in no wise a reformed movement of the Zoroastrian Cult under the influence of Christianity; its origin and practice lie as totally out of the orbit of Christian influences as Neo-Hinduism, Neo-Zoroastrianism, and Neo-Buddhism; and more so, as there was no possible contact by means of the public press, and social contact. Mani founded it, and gave it his name, he was crucified in Persia, 276-77, for his opposition to the priests and the Magi; he claimed to be the last and highest prophet. His system was uncompromising Dualism, to which he united an ancient mythology, an exceedingly simple spiritual worship, and a strict morality, abolishing all the sensuous Semitic ideas. He was thus able to satisfy the wants of the world, and appropriate foreign elements. He felt no need of a Redeemer, but only of the physical process of Redemption. Mani declared himself to be the supreme prophet of God, and gained an enormous influence, and his system lasted to the thirteenth century A.D.

Neo-Platonism came into existence 245 A.D., at Alexandria. Origen was one of its early disciples; the murder of Hypatia by fanatic Christians was the death of the school in Alexandria, though it lingered on in Athens, till it was finally closed by Justinian in 529 A.D. It had endeavoured to create an ethical mood of the highest and purest ever reached by antiquity; when it perished, the last survival of ancient philosophy perished also. Augustine records, how much he owed to the perusal of Neo-Platonic works on all the cardinal doctrines of God, matter, the relation of God to the world, freedom, and evil. Augustine stamped the impress of Neo-Platonism upon Christianity, and gave it the foundation of a religious society, which Neo-Platonism never had. The way, by which the masses could attain the highest good, was a secret unknown to Neo-Platonism; when the Emperor Julian tried to enlist the sympathies of working men for the doctrine and worship of that school, he failed; then went up the despairing cry, "Galilean, Thou hast conquered."

In the second and third centuries after Christ the Cult of Mithras, a Persian god, spread over the Roman world. We find in Northumberland, along the Roman wall, inscriptions on tombs of legionaries, who died in Britain, dedicated to this god. He was an Arian god, identified with the sun by Semitic adhesions, a god of light, purity, moral goodness, and knowledge. Mithras was supposed to be engaged in the perpetual struggle betwixt good and evil, which perplexes each human life. He thus seemed to unite some of the attributes of the two great Pagan gods, Apollo and Athéné. Victory can only be gained by sacrifice and probation,

and Mithras is conceived as always performing the mystic sacrifice, through which the good will triumph. The human soul can by his aid reascend, and attain union with God; but there was a terrible ordeal to go through. In 378 these mysteries were prohibited, and the central place of worship destroyed. The Christians, who cried out against persecution in the second century, had become persecutors in the third. Mithras is well known in the Art-galleries of Europe as a young man grasping the head of a bull, and plunging his sword in the neck.

Attempts were thus made by one or other of the dying forms of Paganism, or by the sparks, that were struck off by their dying embers, to amalgamate with the new and vivacious development of young Christianity. The priests of Mithras, who on paper looked so very near Christ, copied, or seemed to copy, the rites and ceremonies of Christianity, or possibly both drew from the same Pagan source, that Augustine exclaimed, "*Mithra Christianus est*;" but it was of no use. The Gnostics may have consented, but the Greek Christians were wonderfully preserved, at that time at least, from absorbing Pagan elements, though as time went on the corrupt Greek and Romish Churches, as already shown, became gradually half-pagan in the objects, and modes, of their worship. It is startling to find in the tombs of the legionaries along the great wall, who had made their homes in Britain, allusions, not only to Mithras, but Serapis, Astarté, the Phœnician Hercules, the ancient gods, the Genius of the Wall, eternal Rome, divinity of the Emperor, the standard of the camp, and the Divine Mother beyond the seas. Amidst such a wealth of Pagan inscriptions, there is not one single trace of the Christian.

We may well ask whether Buddhism and Confucianism will fare better than Neo-Platonism in this practical, sceptical, emotional, and *pseudo*-scientific age. Will Islam, when reformed, and deprived of the power of the sword, have greater vitality than Manichæism?

He must be narrow-minded and ignorant, who ridicules, or despises, the modes, in which any portion of God's children worship their Creator, or who laughs at the idols, and fetishes, statues and pictures, which were, or are, the funnels, through which they convey their worship, or who vilifies, or hates, or despises any of his fellow-creatures, who differ from him in their conception of the Deity. The more sure a man is of his own reasonable belief, the more calmly and pityingly he regards the vagaries of his brother. We know what Atheism and Agnosticism mean. The feeling after God ennobles our race. One writer remarks:

"The intention of religion, wherever we meet it, is holy. However imperfect and childish it may seem, it always places before us the conception of God, "it always represents the highest ideal of perfection, which the human soul at the time being with reference to its environment can reach or grasp. It places the human soul in the presence of its highest ideal, it lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and better life, a life in the light of God."

Nor at the time of the break up of an ancient religious conception, which a nation advancing in knowledge has outgrown, is the appearance without precedent of a great sage, who so impressed his contemporaries with a sense of his power and wisdom, that his statue was placed among those of the elder gods. What has happened to Búddha and Confucius in Asia, happened centuries ago to Apollonius of Tyána. His life includes the whole of the period, during which our Lord appeared on earth, and dwelt among men. He was not an impostor, nor did he make use of artifices and pretensions unworthy of a great philosopher. He had in him all the evidences of a great moral and religious reformer, living a blameless life, and attempting in vain to animate the expiring Paganism of the first century after the Christian era into a new and purer life. That he should have been by the next generation placed on a higher pedestal of greatness than was warranted, was not his fault, but his misfortune. The greatness of Socrates stands out in a clearer light, because no one ever attempted to pay him divine honours, and so he never sank to the undeserved degradation, which has fallen on the wisest of sages, Confucius, or the blameless moralist, Búddha.

In the Græco-Roman world every one was accustomed to the introduction of new deities, for they were the outward and concrete expression of a new dogma. In Roman Catholic Europe to this day no new dogma can be floated without the necessity of a new vision. The Immaculate Conception was not safe as a dogma without the concrete form of the Virgin at Lourdes: "*Je suis l'Immaculée Conception*," and the priests of neighbouring shrines of the Virgin in the Pyrenees are outspoken in their feelings of jealousy of the new manifestation, which has robbed them of their offerings. Small-pox is stiffened in India into a shapeless idol, which has to be appeased by lamps. Agnosticism and Faith-healing would in the ancient world have been represented by a god with a hopelessly thoughtful face in the one case, and a female figure in a compassionate attitude in the other.

Some incidental touches may interest. It is reported this year by a missionary, that an educated Native of Calcutta asked him to take him through a course of Hinduism, Búddhism, and Mahometanism, then through the works of Stuart Mill, Herbert Spencer, and Renan, and, finally, through works of standard Christianity, remarking naïvely, that at the completion of the course he would be in a position to decide, just as a man sits down before a map to settle his route among Messrs. Cook's alternative circular tours. As a fact, the Hindu did *not* go through this course, and he is but a type of the indecision, want of independence, and grip of a subject, which is characteristic of a nation enslaved for generations, and not yet accustomed to wield seriously the arms of criticism and logic, which it has learnt to play with in the Anglo-Indian State

Schools. Cœlebs in search of a wife, Japhet in search of a father, are mere nothings compared to a Hindu in search of a religion. More honour to those brave men, who have burst through the cloud and dared, rightly or wrongly, for Christ or against Christ, to think for themselves.

The Calcutta *Englishman*, describing a case which recently came before the High Court of Calcutta, says, that it exhibits in a striking manner the difference between Hindu and Mahometan conceptions. The Hindu holds, that every supernatural being is a god, that is, an incarnation or manifestation of the Supreme Being, and entitled, therefore, to homage and propitiatory offerings. This idea is an abomination to the followers of the Prophet, the first article of whose terse creed is, that there is but one God. Islâm, however, permits of the belief in an unlimited number of ghosts and goblins, who are all to be treated as enemies, to be anathematized and repulsed, but on no account to be compounded with or conciliated. The case in question was this : There was a desirable piece of land lying waste, because it was reputed to be haunted by a goddess, who resented interference with her domain. The Hindu did all they could to propitiate her, setting apart a tree for her abode, under which they erected an idol in her honour, to which they made offerings of fruit and flowers. Still, the goddess continued implacable, and on one man venturing to cultivate some of the land, she caused him and his children to be carried off by death. Eventually, some Mahometan neighbours, laughing to scorn the Hindu superstition, undertook to reclaim the land, but the goddess presented herself before one of them as a frightful ogre, and although he religiously set her down as a hobgoblin, that only increased his terror. But another Mahometan argued, that a Hindu goddess ought to have no chance in fair fight with the followers of the Prophet. So the Mahometans, under his leadership, proceeded with a cow to the goddess's tree, and killed it there, placing parts of the carcase among the branches, and even smearing the idol with its blood. As the result of this defiant outrage the goddess was completely routed. Indeed, she would never have been heard of again, but that her devotees were inconsolable, and set the penal Code in operation against her oppressors, so that five of the Mahometans were sentenced to imprisonment for "outraging religious susceptibilities," as impartial British law puts it. From the Hindu point of view all this is as it should be ; but to the Mahometans it will appear that the Government has taken the part of the hobgoblin, when they were defending themselves against its unprovoked and malicious hostility.

The Jain sect of Gwalior have addressed a petition to Lord Lansdowne, asking him to instruct the Governor-General's Agent in Central India to bring pressure to bear on the Gwalior Government to allow their "image," known as Ruth Biman, to be converted

into a real god. The petitioners say, that at present it is only an "image," and they explain that it "cannot be considered a god, unless it is taken with procession into the streets, and accompanied by several images which come from other stations, and these images take the new image to the temple," when by virtue of this public procession it becomes a god, for, "until the procession is performed, a new image is not considered a god according to our religion." It appears that the temple of the petitioners was broken into by some Brahmin zealots, and the image therein destroyed, and in their own estimation they are without a god. For four years the Gwalior Government has refused permission for the procession, by which alone this loss can be replaced. The reasons for the refusal do not appear, but the consequences are disastrous to the Jains, for in the mean time the ceremony of marriage cannot be performed, and their daughters are growing up unmarried. It is suggested, that the Gwalior authorities are afraid of the disturbances, that might be caused during the procession, in consequence of Brahmin hostility, but the petitioners offer to pay for the extra police force needed to maintain the public peace on that occasion. The reply of the Government of India is not yet known, but it is obviously a delicate matter to interfere between two hostile religious parties, and the Government of a native State.

The "Illustrated Catholic Missions" of December, 1890, gives the story of a Brahmin in the Bombay Presidency, who, while urging on the British Government the duty of encouraging Higher Education among the better classes, himself did all he could to thwart the *primary* Education of the Peasantry. His reason being asked, he explained, that it was to the advantage of the respectable persons in the village, that the lower classes should remain uneducated and superstitious: "At present," said he, "I have no occasion to keep watchmen to protect my fields, because the Village-God 'Grama Deo' does the duty for me without any remuneration, except the annual cost of a fowl or cocoanut. But, if the Peasantry were educated, they would find out, that the Village-God was only a block of stone, and they would commence thieving in my fields."

No doubt such is the case, but the strangest thing is, that the Editor of the Roman Catholic organ did not see, that his remarks applied equally to the images of his own debased Christianity. I know the ways of the Hindu well from long residence alone in their midst, but it so happens, that I have repeatedly and carefully observed the village-life in Roman Catholic countries in Southern Europe, and I can detect no distinction betwixt the external form, and inward conception, of the images idolatrously worshipped, knelt to, prayed to, and venerated, in either country.

A Chinese Missionary comes to the Bible-House, and objects to tabulated forms, because, according to him, the Native Chinese

character is inaccurate, and does not see the grave errors of a false or deceitful entry, and thus many a gross lie, many a transparent exaggeration, is accepted by the Native as Truth itself, because the hearer thinks that it is Truth. His desire is to please his European hearer, if there is anything to get from him: this is *his* weakness: the European weakness is to believe, and accept as true, what *he wishes to be true*, what his previous conceptions lead him honestly, and steadfastly, to believe as true. Some idol-worshippers declare, that they do not worship the image itself, but only the god represented by the image; but the following stories will show that some do believe, that the idols can hear, and see, and feel:

A man in China bought a lottery-ticket, and prayed to his god to make it lucky; it did not win the prize, and the man became so angry with the idol, that he took a knife and cut off its head. After a few days he seemed to think, that he had been too hard upon his god, and fastened its head on again; then he went on worshipping it as before.

At Fuh-Chow a military officer died suddenly, and the idea got abroad, that he had been slain by the wooden idols in one of the temples. The governor of the province, hearing this, gave orders that the idols were to be arrested and punished. This was done, and fifteen wooden idols were brought up before the Prefect. Their eyes were put out so that they should not see who was their judge; they were then beheaded, their bodies thrown into a pond, and their temple shut up for ever. This might seem improbable, if we did not know, that the Roman Catholics sometimes flog the images of their Saints, if they do not get what they want: the images of St. Martin on board Spanish vessels often have bad quarters of an hour, when the wind blows too much, or too little.

The story of the man who burnt his idol can bear being repeated. He was baptized, having been well prepared beforehand. He would have cooked and eaten his food without any one being the wiser, had not a woman blazed it abroad, that he was using his gods as firewood! Then a great number ran together to the sight, and affected the greatest alarm on account of this act of daring impiety. They looked, and have scarcely ceased looking out for the man's death, as a result of the anger of the gods; but he is still hale and hearty, and his place has never been vacant in the church.

Such notices in the Indian papers as, "A new Deity has appeared on the Afghán frontier: the police are after him," are full of suggestions; so also the letter of the sick Bangáli in his own dialect of English, "I could give much information on the statistics of this great and downfelling disease, but I am earnestly working the oracle with the gods to minimize the malady, by giving alms, and all things, to poor helpless beggars." This marks a deep degradation of the religious element: the beggars are to be relieved,

the gods humbugged, and the sick man cured. This is Faith-healing with a vengeance! A communication from an unquestionable Native source in Japan is still more discouraging:

"The *Japan Weekly Mail*, in a recent issue, summarizes a discussion now being carried on in Japan by several eminent publicists, respecting the advisability of the people of that country embracing the Christian religion. 'A movement, supported by some very prominent men, is on foot to give an impetus to the spread of Christianity by laying stress on the secondary benefits its acceptance insures.' Those connected with the movement say, that Christian dogma is a bitter pill to swallow, but advise that it be swallowed promptly for the sake of the after-effects. Mr. Fukuzawa, a well-known writer, urges this course, although he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity: but he sees that it is the creed of the most highly-civilized nations. To him religion is only a garment, to be put on or taken off at pleasure; but he thinks it prudent, that Japan should wear the same dress as her neighbours, with whom she desires to stand well. Professor Toyama, of the Imperial University, has published a work to support this view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are: (1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing a medium of intercourse between men and women. Mr. Kato, the late President of the Imperial University, says that religion is not needed for the educated, and confesses his dislike to all religions equally, urges the introduction of religious teaching into the Government schools, on the ground that the unlearned in Japan have had their faith in old moral standards shaken, and that there is now a serious lack of moral sentiment among the masses. Among the replies to this is one by a Mr. Sugiura, who is described as 'a diligent student of Western philosophy for many years.' He speaks of the specially marked lack of religious feeling and sentiment in his countrymen; the Japanese, he says, have no taste for religion whatever, and it is impossible, that they should ever become a religious people. The youth of Japan, he argues, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans; and, instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those, who urge the teaching of Christianity, represent an influential section of educated Japanese opinion; they are the signs of the times. 'To Japan, in an emphatically agnostic mood, came Western science with all its marvellous revelations and attractions. 'At the shrine of that science she is worshipping now.'"

I give an extract of another kind from a Missionary Report of this year:

"Not long ago I got a letter from a former pupil, a Bangáli, who is now in the railway office, asking me to preside at a lecture, which he wished to deliver to the young students of our school and the Government school, and that his subject was to be 'Jesus Christ!' I consented, of course, most willingly, and was curious to know what a Hindu gentleman would say about Christ, thinking that he who is not against is for Him. Printed notices were issued, and on the day appointed I took the chair, and was very much pleased to find over a hundred young men present, and still more pleased and gratified at the lecture. My young friend gave a very good account of the life of Christ, in English, speaking for nearly an hour. He took great care, however, to say that no one should suspect him of being secretly a Christian, but was bold enough to affirm, that he must accept the truth wherever it is found. He

"insisted on the fact that Christianity had been a blessing to the world in general, and that Christian missionaries had proved a great blessing to India in particular. What struck him most in Christ as divine was His meekness and forgiving spirit, His patience and long-suffering under provocation, as well as His perfect self-sacrifice. In conclusion he exhorted his young friends, most earnestly and vehemently, to study the life of Christ, and he took occasion to say, that the Mission school in which he had studied had been, and still was, 'a shining light in Gorakhpúr.'"

It is sad to think of the wonderful story of the life of the Saviour of the world being thus given in the cold form of a lecture, with the cautious *caveat* that it was not believed. A pamphlet has lately appeared in Calcutta, by a Hindu of the old school, entitled, "Are we really awake? an Appeal to the Hindu Community." It is interesting to read the story of the other side. The writer complains that "the life-blood of society is ebbing away, and irreligion eating into its vitals." He no doubt copied those phrases from some Christian publication, possibly a denunciation of the opium-trade by a Chinese missionary. He attributed the evil to the influence of Christianity; so no doubt the elder generations, in the first and second centuries of the Christian era, felt at Rome and Corinth. He finds that "the Christian Missions are slowly and imperceptibly 'changing our ideas with regard to our social, moral, and domestic life.'" He regrets that to the "same cause must be attributed 'the evidence of the absence of that domestic simplicity and 'spiritual integrity, that marked the ways of our women only 'a decade and a half ago.'" He has evidently borrowed these high-flown expressions from some missionary report, and turned their use round, without stating, whether the change was for the worse, whether the females of his family were becoming termagant, or licentious, or extravagant. The idea of *spiritual integrity* in a Hindu female in the old days reads like a joke. Many were no doubt good mothers and faithful wives, or patient co-wives of the same husband, but it is difficult to define the meaning of spiritual integrity as applied to the inmate of a Hindu *zanána*.

I give a quotation from a Mahometan source :

"The *Riaz-i-Hind*, a Mohometan paper published in Amritsar, laments the decline of the local Anjumán, or society for the defence of Islam, as it is imperatively needed in this city, where in every lane and court, hole and corner, Christian missionaries have their nets ready spread. The efforts of the Anjumán have hampered them somewhat in their work. Girls' schools have been established to supplant Mission-agencies, and an orphanage is proposed. Unless our energetic Mohometans look to it, Islam in this city will never again have a chance of escaping from the missionary flood which is sweeping over. This is the only society, which has entered the field in defence of Mohometanism; but alas! our educated youth stand aside and see the fun! We implore our brethren to show forth their zeal for the faith. God forbid that a fruitful tree should, because of want of interest wither, and for want of watering, its fruit instead of ripening should dry up and drop off unripe. Now is your chance! Awake! rally to the help of the faith! Give some of your time. God is ready to help you. We see indications, that lethargy is coming over the 'energy of the great and honourable ones, who form the Council of the Society.

" Their present efforts as compared to the past are as the efforts of men fatigued.
 " We say to them, if the society suffers from your lack of service, remember,
 " that you must all one day appear and have to answer to the true and glorious
 " Being for your deeds."

I give another quotation from a Missionary report :

" Prejudice and misrepresentation, if not open antagonism, we expect to meet
 " with among the non-Christian population of all classes, and in towns and
 " villages alike. Organized opposition is almost confined to large stations, and
 " is generally brought about by the imperfectly educated young men of the place.
 " But the most noticeable is the work of the Hindu Tract Society through its
 " publications and its preachers. The staple of the Hindu preachers' addresses
 " is abuse of missionaries and their religion. They are also strongly coloured by
 " the anti-English feeling which prevails in certain circles. The people are
 " incited to oppose us in every possible way, to keep away from our services, to
 " withdraw their children from our schools, to tear our books and tracts to
 " pieces. During the day the preachers visit the houses, and work upon the
 " fears of the women. This persecution has been borne with patience, even
 " when pain and loss have resulted, and we have observed with satisfaction the
 " excellent effect it has had on the Native Christians."

" The conditions of aggressive Christian work in the circuit have not materi-
 " ally changed during the past year. Men everywhere are becoming aware of
 " the power, that is in Christianity, and for the present the attitude of the higher
 " Castes is that of armed and vigilant resistance. On the principal stations,
 " especially, we have daily to face the unscrupulous persecution and lying mis-
 " representation of members of the Hindu Tract Society or the Probandha
 " Samâj. In the presence of such organized opposition we have found it at
 " times wise to change our modes of work ; but never once have we desisted from
 " labour, that had become hard, or swerved from our main purpose."

Among the first tracts of the Hindu Tract Society is a leaflet
 of four pages, entitled :

" Is Jesus God ? "

Twenty texts from the Gospel are quoted to disprove this. There
 is evidenced a bitter hostility to Christianity, for the teaching of
 the Bible is instinctively felt to be a power difficult to withstand.

A Hindu writes in a recent tract :

" Missionaries come from Britain at a great cost, and tell us, that we are in
 " heathen darkness, and that a bundle of fables, called the Bible, is the true
 " ' Vedânta,' which alone can enlighten us. They have cast their net over our
 " children by teaching them in their schools, and they have already made thou-
 " sands of Christians, and are continuing to do so. They have penetrated into
 " the most out-of-the-way villages, and built churches there. If we continue to
 " sleep, as we have done in the past, not one will be found worshipping in our
 " temples in a very short time ; why, the temples themselves will be converted
 " into Christian churches ! . . . We must not fear the missionaries, because they
 " have white faces, or because they belong to the ruling class. There is no
 " connection between the Government and Christianity, for the Queen-Empress
 " proclaimed neutrality in all religious matters in 1858. We must, therefore,
 " oppose the missionaries with all our might. Whenever they stand up to preach,
 " let Hindu preachers stand up, and start rival preaching at a distance of forty
 " feet from them, and they will soon flee away. Let Caste, and sectarian differ-
 " ences, be forgotten, and let all the people join as one man to banish Christianity
 " from our land. All possible efforts should be made to win back those, who have
 " embraced Christianity, and all children should be withdrawn from Mission
 " schools."

And this advice is being carried out.

A missionary from China writes, that there is danger in young Churches of errors of doctrine creeping in; that he has had to deal over and over again with the germs of heresies which, if not eradicated, in time might have caused serious injury to the Native Church.

I give some specimens of the anti-Christian placards used by the promoters of the late agitation in Wu-Chang in China and elsewhere, placards and posters in prose and verse, with such headings as "Do not become devils," "The false religion must die," "Exterminate the devils," "The worship of the hog spirit." The consuls and others, who have seen these cartoons, say, that they surpass in vileness anything, that has come down to us from heathen antiquity. Prompt measures were taken by the concerted action of the foreign Consuls, and as soon as the people knew, that the matter was in the Viceroy's hands, the excitement subsided, and the placards disappeared from the walls.

And sometimes there are deeds as well as words. I quote from the Times of this year (1890):

"The latest advices from Chung-King report that the troubles at Tai-Chu-Hsin arose from the massacre of some Chinese Christians at Jong-Tuy-Tsin by the members of the Lee-Huy-Sos Society during a celebration of that association's patron deity. After the celebration had lasted several days, the society consulted their god, whether it would be safe to plunder the goods of the Christians. *The god answering in the affirmative*, a raid was immediately commenced, when a number of Christians were captured and much booty secured.

"A few days later the society made another attack and massacred over 20 Christians. Nineteen dead bodies were counted in the streets, and several more are known to have been cut to pieces and thrown into the river. The mission-house and other buildings were set on fire, and the bodies thrown into the flames. The following day the society visited another market town, intending to perpetrate a further massacre, but the Christians fled, one only being killed."

And during the transition period there must be the bitter trial of converts falling away, back to the old mire of Paganism and Mahometanism, or into some new-fangled heresy. Such has ever been the case, and ever will be. As a set-off must be considered the number of those, who in heart are convinced, and would come out, if conversion could be effected on the easy terms of a Christian country, but who are held back by fear of social persecution or domestic impediments. We must not be hard in our judgment. How few in our midst would have the strength to take up the cross, and give up all for Christ! And as the battle goes on, we must expect an apparent recrudescence of non-Christian beliefs. When first the missionary appeared, they did not care much about him and his preachings, but now that it is found, that conversions are made, the conservative party will stand on their defence, and there will appear to be a revival. Now this is just what happened

in the second century of our era. As the Christian party grew stronger, there was a Pagan revival of the worship of Artemis at Ephesus to oppose them. The missionary must expect his work to become more difficult in proportion as he is partially successful. Little things indicate a change passing over the heathen world. The Indian papers tell us suggestive anecdotes :

A civil suit has been lodged in the Serampúr Court, near Calcutta (1890), against the Mohant, or High Priest of Tarkeshwar: the Plaintiff sues for a decree declaring that

- (1) The temple be open at all times to votaries to worship.
- (2) The pilgrims be protected from extortion.
- (3) Pilgrims be allowed to make free-will offerings.

Idolatry will hardly survive such a practical mode of viewing affairs. Again :

"The Madras Government has refused to release the Mohant, or High Priest, of Tripati, who was lately convicted of embezzling the temple-funds. Numerous petitions in his favour were presented, but Lord Connemara held, "that the sentence as reduced by the High Court on appeal was not too severe."

A Christian governor places honesty in the administration of trust funds above all religious considerations; the eternal laws of Toleration cannot be evaded in any of their consequences. On the other hand, in the Province of Bombay, when a priest, himself a reputed incarnation of Vishnu, was tried before a Christian court on a charge of gross immorality with female worshippers, the sentence rang through India: "Nothing can be theologically right which is wrong morally." Progress is marked in another way. In different parts of Asia there are caves emitting naphtha-flames, which are naturally the object of worship. I stood by one in the Himaláya, and watched the flame being fed with wax candles by a Hindu from a far-off province, who turned to me and remarked, that it was impossible to deny that here at least God was manifest. Some years later I visited the Hindu places of worship on the Caspian Sea, where numberless inscriptions on the rock record the faith of worshippers, who had come from a distance to worship the naphtha-flames, but I found, that the priest had sold the sacred founts of flames to a Russian speculator in petroleum, had pocketed the roubles, and was gone. I thought of Delphi, when the last oracle was delivered, and the Demetrius of the period, when he sold his last silver shrine of the temple of Artemis, and migrated. At Dehli this year (1890) a party of Mahometans, carrying the Taziuh at the Moharram Festival, which ought not to pass under anything, requested that the Telephone-wires, which crossed the street, might be removed: it is scarcely necessary to state, that this absurd request was not complied with: it marks, however, that Islam has entered into a wholly uncongenial environment. On the other hand some Hindu residents on the route displayed complimentary illuminations, and there was good feeling among all sects, religions, and races: the hospital was,

however, full of patients with broken heads next day. An Indian Missionary writes :

" Last year there was at Adur a grand temple-consecration. A temple of Maha Linga was destroyed by lightning three years ago. The Raja of Mayapadi had it rebuilt at a great cost. By favour we had a shed placed at our disposal very near the festive grounds. Here we were able to preach the Gospel not only during the day, but till late on in the night. I was interested to hear, how the people explained to themselves the destruction of this temple by lightning. Some were of opinion, that their god had done it to obtain a new dwelling-place. Others said, that the greatness and power of their god could be seen in that he was able to destroy such a large building covered with a copper roof and raze it to the ground !"

From a totally different quarter, and amidst an expiring Nationality in North America, we hear the cry of " Lo here ! Lo there ! " (*Ἰδοὺ ἔδε ὁ Χριστός, ἦ ἔδε*), and in the tribe of the Sioux Redskins West of the Mississippi, stands forth a man, who claims the sacred name of Messiah, and is credited with the power of speaking to each tribe in their own language. There is a short shrift to a Prophet in this generation. A cynic remarked some years back that the Apostles would have no chance against the " Times " Newspaper, which would have exposed their weaknesses, and called for an examination of Judas's accounts, and that a Coroner's Inquest would have returned an ugly verdict in the case of Ananias and Sapphira's death. A distinguished British Ambassador, who had to cope with the Pope, remarked drily, that it was a difficult matter to deal diplomatically with the Holy Spirit. The nineteenth century is carnal and material. The Messiah by one story was a harmless fanatic, named Hopkins, from Nassau, Iowa : by another story he was John Johnson, an intelligent, though uneducated, Redskin of the Pah Ute tribe : he had an apostle named Porcupine, who made a long journey to see the Messiah, and found him near the Pyramid Lake in West Neváda, and made the following report :

" The Fisheaters near Pyramid Lake told me, that Christ had appeared on earth again. They said Christ knew he was coming ; that eleven of his children were also coming from a far land. It appeared that Christ had sent for me to go there, and that was why, unconsciously, I took my journey. It had been fore-ordained. They told me when I got there that my Great Father was there also, but I did not know who he was. The people assembled called a council, and the chief's sons went to see the Great Father, who sent word to us to remain fourteen days in that camp, and that then he would come and see us. At the end of two days, on the third morning, hundreds of people gathered at this place. They cleared a place near the agency in the form of a circus ring and we all gathered there. Just before sundown I saw a great many people, mostly Indians, coming dressed in white men's clothes. The Christ was with them. They all formed in this ring and around it ; they put up sheets all around the circle, as they had no tents. Just after dark some of the Indians told me, that Christ had arrived. I looked around to find him, and finally saw him sitting on one side of the ring. He was dressed in a white coat with stripes. The rest of his dress was a white man's, except that he had on a pair of moccasins. Then we began our dance, everybody joining in, the Christ singing while we danced. We danced till late in the night, when he told us that we had danced enough.

"The next morning he told us that he was going away that day, but would be back the next morning and talk to us. I heard that Christ had been crucified and I looked to see, and I saw a scar on his wrist and one on his face, and he seemed to be the man; I could not see his feet. He would talk to us all day. That evening we all assembled again to see him depart. When we were assembled, he began to sing, and he began to tremble all over violently for awhile, and then sat down. We danced all that night, the Christ lying down beside us, apparently dead.

"The following morning the Christ was back with us, and wanted to talk to us. He said, 'I am the man who made everything you see around you. I am not lying to you, my children. I made this earth and everything on it. I have been to heaven and seen your dead friends, and have seen my own father and mother.' He spoke to us about fighting, and said that it was bad and that we must keep from it; the earth was to be all good hereafter; that we must be friends with one another. He said that if any man disobeyed what he ordered, his tribe would be wiped from the face of the earth.

"Ever since the Christ I speak of talked to me, I have thought what he said was good. I have seen nothing bad in it. When I got back I knew my people were bad and had heard nothing of all this, so I got them together and told them of it, and warned them to listen to it for their own good. I told them just what I have told you here to-day."

Unfortunately it occurred to political intriguers to make use of this religious movement for seditious purposes: designing redskin politicians misinterpreted the religion of the "Messiah" to make it a crusade against the whites. But, whether or not, they or the apostle Porcupine preach true a faith among them, the frontier has been stirred up to an extent unknown for many years. At the Arrapahoe Agency the Indians excitedly dance the "Ghost Dance," and have destroyed many of their fences, some even tearing down their log houses, the Government Agent having lost all control over them. At Pine Ridge Agency in South Dakota, there is much excitement among the Sioux, the dances having wrought the tribe to so high a pitch that the Agent has reported the uneasiness, and troops in large force are now being concentrated.

It is curious to note the various versions of the "Messiah" doctrine of extermination of the whites, as interpreted at different Indian settlements. Thus, at the Standing Rock Agency, on the Cannon Ball River, the Sioux are mainly farmers and cattle-raisers, and live in huts and houses. They say that the "Messiah" indicates that the whites are to be destroyed, but not by the active aid of the red men. "A mud wave is to engulf the pale-faces, but the Indians are to be lifted high above it, until it passes over." With them, the "Ghost Dance" is said to be a preparatory ceremony or sort of communion, by which the Indians aim "to perfect themselves before the coming of the Master." The dance was a test of endurance, and a prolonged state of religious excitement sometimes ended in Catalepsy, reminding us of the Dervish-Dances at Constantinople, and Corybantic excitement everywhere. It is sad to think, that the movement will probably end in the total extermination of the Redskins. They veritably believed, that a temporal King and

Saviour had arrived to deliver them from their bondage, and restore to them their ancient possessions. And it is remarkable, that the conception of the "Messiah" is borrowed from an imperfect knowledge of Bible-History, taught by the Missionaries.

It is quite clear that the knell of the old-world forms of gross material idolatry has sounded, and that the plan of campaign will have to be altered. The late Archbishop of York remarked in Exeter Hall this year (1890), that "what he feared for the future was, that "through the want of Christian diligence we should see bastard "systems taking the place of the old systems, that were strong "in their day, but are now confessed to be decaying." This is just what I fear, and why I have written these words of warning.

Gross infidelity is spreading itself all over Japan; Materialists, Agnostics, and infidel teachers have found their way into the educational institutions of the land, the students of which are only, alas! too eager to adopt the views of their instructors. The works of Tom Paine, Ingersol, Huxley, Spencer, and others, are translated, and freely circulated. On the other hand a Christian has been returned as a Member of the Japanese Parliament. As no Hindu, Mahometan, or Búddhist, has as yet got into the British Parliament, the East is in advance of the West in liberality of views.

A very competent observer remarks:

"Is it possible for any man acquainted with these facts to doubt, that the "Native faiths are doomed? The cherished institutions of a great people are "not quickly overthrown, but, when they are incompatible with progress, if "they fall slowly, they fall inevitably. There are men in India, who are "endeavouring to reconcile Hinduism with modern culture. They can sift out its "absurdities, they can revise its philosophy, they can cleanse its literature; but "when they have done all this, when they have separated from the errors, that "invest them, those principles and truths, which their ancestors found in Nature, "and which are common to all faiths and to all ages, they have not saved "Hinduism, for Hinduism is a *religion*. They may satisfy the thinkers, but "they leave nothing for the people, who do not think, who consign the task of "thinking to their priests, and leave with them also the responsibility of their "salvation. If you demolish the credit of the priesthood, the authority of the "priests must fall with it, and Hinduism as a religion perishes."

The "Hindu Nation" replies to this in the following extract:

"Tired of their passive position in the matter of conversion, they have determined to organize a mission for the propagation of Brahminism among the benighted British Christians of Australia. Suradschi, the new apostle, is an eminent Brahmin, of Banáras, who, while recently visiting the Australian Colonies, was struck by the fearful prevalence of drunkenness among the inhabitants. Returning to his native country, he called together a meeting of Brahmins at Banáras, the holy city of the Hindu, and laid before them details of the miserable and degraded condition of their fellow-subjects in Australia. It was unanimously agreed, that the only lasting remedy would be the conversion of the Australian Christians to a better and a purer faith. A large sum of money has been subscribed, and several Brahmins have placed themselves at the disposal of Suradschi, who is busily engaged in translating portions of the Veda into the English tongue for the use of missionaries."

The volume of "Darkest London," when translated into the

Vernaculars of India, will have a terrible effect on the progress of Conversions, as it shows that in the very citadel of Christianity the reality of the Christian has fallen so hopelessly below the *Ideal* preached to the Heathen and Mahometan by the Missionary.

Is there, then, any remedy? None but the Grace of God, who orders the wills and affections of men according to His good pleasure. Is there any palliative? One certainly, to preach a full Gospel, the whole counsel of God, not one corner only of the roll of the Gospel. To those within the nominal Church (Chapter IV.) it is not well to dwell too earnestly on the predestination of Paul, the preaching of Christ to the spirits in prison of Peter, the Faith-healing of James, or the millennium of John. The Faith-healer, and "claimers" of their dying friends from God, must recollect, that if their theory becomes actual practice, there is an end to the noble Army of Martyrs, who counted not their lives dear to themselves, so that they might finish their course with joy, and the relatives of those, who do go the way of all flesh, will have just cause of complaint of the want of Saving Faith, and urgent Claim, on the part of the comrades of their dead. Indeed, if the Faith-healer is allowed to have his head, we may dispense with Medical Missionaries, and Medicine-Chests. "*Non tali auxilio.*" Against the Pagan element of the Romish system, the individualism of the Plymouthite, and the nominal Christian, there is no specific except a full Gospel. Against the strange errors of Chapter III. we shall find Time an ally, always remembering, that in these days we neither have, *nor desire to have*, the Arm of the Flesh to extinguish Pagan worship, and stifle theological discussions, nor the curse of the persecuting priest to burn out so-called heresies. When we consider Chapter II., we can ask the Neo-Mahometan more clearly to prove the authority of his prophet; and to the pious Jew, waiting like old Simeon for the fulfilment of the promises, we can more particularly explain, that we have found the Messiah. To the Neo-Hindu, and Neo-Zoroastrian, we can argue, as Peter did to Cornelius at Joppa, that the epoch of national religion is past, and that God is no respecter of persons. To the Atheistical Neo-Buddhist and Neo-Confucianist we can bring the numberless proofs, that there is a God, and that human codes of morality by themselves are worthless, unless a power be supplied by One mightier than ourselves to comply with them. From the stores of the Gospel there seems to be a palliative for all these human weaknesses, if only Dogmatism, Sacerdotalism, Ritualism, Extravagances, Transcendentalism, and Intolerance, be excluded.

So long as nations and tribes remain in the same level of social and spiritual development as their neighbours, their national religions will last, for they are good enough for their wants, and there is no opportunity of contrast. There is a dead calm, because

no one has preached a new idea. But in an age, when there is no possible isolation, and all things are becoming new, when there is a new birth of conceptions and ideas, of environments and possibilities, our confidence is, that in the Christian doctrine and fundamental principles there is an unique power of life. The only other really universal religion, that of Búddha, has no Kingdom of God as its recommendation, the object of all aspiration, and the dream of the faithful. Búddhism is only a code of morals with no power to enforce it. Those who identify the great upheaving power of Christianity with the miserable compound of their own narrow forms, and dogmas, and rituals, will scarcely be satisfied. The Kingdom comes not by observation, *but it comes*. The Universalism of Christianity is the sheet-anchor of Christian hope.

At the bottom of all belief, true or false, or at least at the bottom of the outward form, in which it is presented to us, and of all customs, there is often found something, which is neither Semitic nor Arian, nor Hamitic, nor belonging to any of the ordinary technical divisions, but simply *human*; in fact, the natural tendencies of the human race, coloured by the climate, the natural features of the soil, and the circumstances of the early settlers, among whom it came into existence. And more than this: Christianity is presented to the Natives of Asia, Africa, America, and Oceania, in a very complicated European form, but it is out of reason to suppose that it will continue so. There will no doubt be created a setting of its own for the precious pearl of Gospel Truth. God grant that the pearl itself may not be tampered with, that the Trinity may not disappear before the idea of Monotheism, or the conception of the Divine Saviour shrink into the human teacher!

Christians in Europe are too apt to look at human affairs from their own point of view; shall I say, the point of view of the Pulpit of the Church, which they attend, or of the Idols of the Market, or of the School of Thought, which they worship. They talk of the Hindu, Mahometan, and the Pagan world with a pitying sneer, though knowing very little about them. This feeling, and line of thought, are heartily reciprocated by the Non-Christian world: they do not consider themselves objects of pity, or contempt, but on the contrary, if they thought of the subject at all, they would pity the Christian. The great antagonist, which is to be contended against everywhere, is the profound indifference of worldly men, whether in London, Banáras, Pekin, or Tokyo, to all spiritual matters whatsoever. The representatives of the Christian Faith, who force themselves on the notice of the non-Christian community in the streets, the places of commerce, the Sea Ports, the Military Cantonments, or the Camp on the March, are objects of pity and even of scorn: drunken, libidinous, and violent men. The people of India and China are as entirely ignorant of the quiet

beauty of the Christian home and community in Europe and North America, as the people of those countries are of the quiet, respectable, and moral life of the residents of the thousands of villages, occupied by Hindu, Búddhist, and Mahometan, where the domestic virtues flourish without remark, except by those few, who, like myself, have lived for months alone in their midst. I remember once conversing with a Hindu about religion, and he remarked with a feeling of quiet pride, that he at pleasure could become a Christian, but nothing could give me a high Caste-position as a Hindu. Over a liquor-shop at Amritsar, soon after the annexation of the Panjáb, I saw a sign to encourage toppers of a fat Englishman smoking and drinking. The Mahometan, proud of the fact, that millions who were once Christians in Asia and Africa, accepted Islám, has no doubt of the superiority of his tenets. He would approach the subject with the same pitying smile, with which a Christian approaches the Jew : *the latest manifestation of the Divine Spirit must be the right one*. I had a surprise for me in store a few years ago at Oxford : a most accomplished, and charming young Brahmoist, well read in Sanskrit lore, took his degree, and for some time assisted some young Christian Missionaries preparing for work in India in the study of the languages. I asked him whether the contact with so much learning, zeal, and self-consecration did not affect his view as to the truth of the Gospel. "Not at all," was the reply, "but I have some hopes, that I have made an impression on one of the Missionaries in favour of Brahmoism."

I now quote a passage from a sermon preached by Bishop Lightfoot of Durham on the day of his enthronement. The text was, "And they shall see His face," Rev. xxii. 4. The Bishop remarked that his predecessor Joseph Butler, as he was dying, "expressed it as an awful thing to appear before the Moral Governor of the world." "Let the same prayer ascend from us all to the throne of Heaven. In all the manifold trials, and mean vexations of life, this Presence will be your strength and your stay. Whatever is beautiful, whatever is real, whatever is abiding in your lives, if there be any antidote to sin, if there be any anodyne for grief, if there be any consolation, and if there be any Grace, you will find it here and here alone, in the ever-present consciousness, that you are *living face to face with the Eternal God*. Not by fitful gusts of religious passion, not by fervid outbursts of sentimental devotion, not by acquiescence in orthodox beliefs, but by the calm, steady, persistent concentration of the soul on this Truth, by the intent fixing of the inward eye on the Righteousness, and Grace, of the Eternal Being, before whom you stand, will you redeem your spirits, and sanctify your lives. So will your minds be conformed to His mind : so will your face reflect the brightness of His face : so will you go on from strength to strength, till, life's pilgrimage ended, you appear in the Celestial City."

Now if these wonderful, yet sober, words were read carefully to an assembly consisting of thoughtful representatives of the different religious conceptions described above, at least of those, where the professors were serious, and in earnest, and knew what they were about, I doubt not that the Mahometan, the Jew, the Hindu, the Parsi, the Brahmoist, and Unitarian, would at once acquiesce in the sentiment expressed; but the Búddhist, Confucianist, Comtist, and Agnostic, would dissent from the terms, in which the sentiment is expressed, as they know of no Moral Governor of the world, and no Celestial City, but they would all in some terms or other, with some reservations or other, concur in the theory of seeking Holiness, however in their views inaccurately described as "seeing God face to face."

The decline of ancient prejudice, and the feeling, that a volcanic disturbance has destroyed all the old landmarks of faith, exposes a very numerous portion of the human race, who do not think deeply, and have limited intellectual gifts, to a painful and comfortless position. A state of Scepticism may interest a few unquiet minds, but the enjoyment of superstition is so congenial to the multitude, that if they are thoroughly assured, they seem to regret the loss of their pleasing errors.

"Et demptus per vim mentis gratissimus error."

The necessity to the multitude of believing something is so urgent, that the fall of one system of mythology will possibly be succeeded by some other system more suitable to the Epoch, and intellectual standard. Thus at the time of the fall of the Roman Empire, and its religious conceptions, deities under the new name of "Saints" of a more recent and fashionable type, were evoked to occupy the empty temples and vacant pedestals, and not only the stones and wood were thus appropriated to kindred uses, but the Idea, and Method, Attributes, and Terminology, were gratefully adopted by the Church of Rome, though unquestionably with a higher tone of Morality. Thus the conceptions and statues of Apollo, Diana, Lucina, and others, under new names still exercise religious influence in Europe, and the great fear is, lest the same phenomena should exhibit themselves in India, China, and Japan. Mahometanism in its day of superb absolutism swept all clean with iconoclastic fury, but in these days of Codes of Law, and civilized Governments, the operation of transformation must be left to the people themselves, and it will be an interesting and instructive spectacle.

Religion is sometimes in advance of the intellectual capacity of a people: it is then superstition (*δεισιδαιμόνια*): sometimes, as in Europe and N. America, the religious tenets, as outwardly exhibited, appear to have fallen in the rear of the intellectual development of the people: then follows Agnosticism, and Atheism. This fact shows, that the outward appearance of every Religion must gradually change to suit the changing of the popular conception and

practice: otherwise, as in the Roman Catholic, and Greek, and the fallen Churches of Western Asia, it becomes intolerable, as a subterfuge, a mere machine, and a deception, or pitiable, as a delirium, or a survival of a past Epoch of human development.

But the process of change has its peculiar danger. In the Gospel and Epistles of John we come upon the Christian doctrine in an Hellenic dress of ideas, as well as of sentence-moulds: we detect the Hellenic influence, though in a less degree, in the Epistles of Paul: dare we say, that the Judaism of the Master himself was a form of Judaism not of the pre-Captivity type, but a form tempered and broadened by Hellenic contact? So the Protestant Theology of Europe is tempered by the prevailing sentiments of the time, Teutonized as opposed to Latin influences, less dogmatism, more toleration, more breadth of view, more allowance for opinion of others, and a wider capacity for reflection. We must expect, that the nascent Churches of India, China, and Japan, and Asia, of North, East, West, and South Africa, of North and South America, of Oceania, will not receive the Christian doctrine in the exact form that we do: the gold will fall into a matrix of different material: their preconception of fitness, their logical powers, their public opinion, their constitutional traditions, call it if you please the idols of their market, and of their schools of thought, differ from each other, and from us *toto calo*. We must be prepared for a great divergence of Christian practice. In a Diocesan Conference of the West African Church held in 1888 at Sierra Leone in the presence of the Bishop, the legality and necessity of Polygamy was urged by a respectable member, and not at once ruled out of things possible.

More latitude of doctrine as well as of practice may be claimed by these new Churches: the Hellenistic tendencies of the early centuries have left a "*damnosa hereditas*" to the Western Churches, dogmatic hardness, and splitting of hairs of doctrine, instead of leaving open questions: we do not give Christianity a chance, if we present it to Orientals in a Latin-Anglo-Saxon dress. The Neo-Christians of Asia may possibly feel, that to love their God and their neighbours is not only better than burnt offerings and sacrifice, but also than reputed orthodoxy, and nice terminology.

It is difficult to say in which form the appearance of Christianity is more dangerous in India, whether in the ascetic environment of celibate Priests and Sisters, decorated Churches, with a constant prayer-wheel of intoned litanies, processions, and music, or in the Corybantic mobs, obstructing the traffic of the streets, and making the neighbourhood hideous with the noise of drums and wind instruments, degrading the Church religion below the level of the Hindu Mela, and the Mahometan Taziuh-procession. The motives of both parties may be good, but, as a certain Bishop lately remarked, the

time of the wise is occupied in controverting and correcting the work of the so-called good. The phraseology of both parties, which is only just tolerated in the English Language, becomes ridiculous in the Vernacular, and the indecent frequency of the use of the Divine name, in spite of the Third Commandment, in Religious publications, is barely exceeded by the Mahometan and Hindu. There are Clouds on the Horizon both within our own camp as well as without in the camp of the non-Christian world, with whom we are waging a Holy War for the Salvation of Souls.

The unjustifiable way, in which the Divine name is introduced into the speeches and publications and resolutions of the Evangelical section of the Church, is one of the sins of the age. Nothing happens without not only the permission, but the command of the Ruler of the Universe; but under what authority does General Booth write in his letter of this year, "See what increased power God has given to the (Salvation) Army"? And in the ordinary written or printed matter of Evangelical Societies we come upon, "The Committee praises God." "God has enabled." "What has God wrought?" "It pleased God." "Favour of God." "Thank God." "God's blessing." "Seal of God's approval." "Owned of God." "Claimed of God." "In God's sight." "God has chosen." "God so willed." "Do the Lord's will." "God means me to stay." "If God wants you." "God has been the refuge." "God's protecting care." "God able to deliver." "God's side." "God's time." "Providence of God." "God opened the heart." "God's mercy." "God's presence." "Command of his God" "Bless the name of God." "God has gone forth." "Only true God." "God gave him Grace!" "God knows." "Dealings of God." "Comforted by God." "God's Mercy." "God has ordered." "God forbid." "Under God." "Entirely in God's hands." "If God permits." "God's strength." "God overrules." "Possible with God." "May God incline," etc.

All these expressions occur in Reports, which could be read in a forenoon. Some of the expressions occur repeatedly: in fact they are stock-phrases: the others are introduced out of deference to supposed requirements of Piety. Of course in addition the three Divine Names occur repeatedly in their proper place in the narrative, and the Bible is alluded to as "God's Word." Our Heavenly Father moves in a mysterious way to perform His Wonders: sometimes He grants, and sometimes denies; but His poor weak children presume to be familiar with his dealings with themselves and their work, or else allow themselves to use common-form phraseology. It is this, which makes Missionary Reports so distasteful to the general public. Why cannot noble work done by noble men be described in ordinary phraseology? Get rid of cant.

The Mahometan is not a whit behind the Christian: in their appeal (see page 54) they tell their fellow-religionists, that "God is ready to help you." From their point of view they are quite as

much entitled to use heavenly weapons as the Christian. The Hindu makes a sad misuse of the Divine Name, only equalled by the undergraduates of the English Universities, who think nothing of shouting out at the boat-races "Well done, Trinity! Bump Jesus!" Not very long ago a Brahmini-Bull lay down upon the Railway line near Banáras: the pious Hindu always talks of these beasts as incarnations of the Great Deity. The Native Station Master, unable or unwilling to disturb the sacred animal, telegraphed in English to the next station to warn coming trains: "Look out: there is a God Almighty lying on the line." He meant nothing improper, but the anecdote illustrates the necessity of restraint in this particular.

The educated non-Christian of the nineteenth century, disillusioned of his previous gross and degraded beliefs and customs, is in a much more difficult position than the Roman contemporaries of Juvenal, Seneca, Epictétus, and the Emperor Marcus Aurelius. They indeed saw their beautiful legends, and the poetic fancies of their own people and their Greek cousins, disappear under the scorching light of civilization and Neo-Platonism, *i.e.* common sense and reason. It looks very much, as if Marcus Aurelius wished to introduce Christianity without the personality of Christ. They and their successors had, however, the advantage of coming into contact with the pure, undefiled light of virgin Christianity, set forth by earnest and simple men of the second and third century after the Saviour. There was no blind confusion of different Churches, no spectacle of degraded nominal Christians, no monstrous assertion of a monopoly of divine things by a Romish priesthood, no downgrade paring away of belief in Christ by half-Pagan reasoners, so that the despairing believer, looking across the deep ditch betwixt the old and new theology, cries out, "They have taken away the Lord, and we know not where they have placed Him."

Taken away the Lord! Can a great character be effaced from history? Let the Theologian, and the Divine, stand aside, and let the Man of Science, the Historian, and the Linguist, argue out this matter. The Books of the Old Testament have come down to us beyond the suspicion of being fabricated at a later date than the Septuagint translation, first in a dead language, the Hebrew; portions in a kindred language, the Samaritan; and the whole in the Targum of the contemporary Vernacular, the Aramaic; jealously controlled by the Greek Translation made by the Hebrew settlers at Alexandria 250 years before the Advent.

For one thousand years the hands of the writers of these books point in language, the purport of which was not understood by them, to a Time, a Place, and a Personage: peering into a dim and remote future, they announce with confidence the restoration of Israel's greatness, the exceeding glory of the latter House, the

advent of a Prince, that should restore all things: and something more they tell of a Light, which shall lighten the Gentiles, whose Law should be obeyed by the Isles of the Sea: "Ask of me, and I shall give you the Heathen for your inheritance." "Out of Zion shall go forth the Law."

For five hundred years the voice of Prophecy was still, but in the fullness of time there came a Personage, the like of whom the World had never seen before, nor has seen since, and He and His Apostles were ever raising a hand to point back to those old books, the language of which was dead, the purport of which was misunderstood. The Sceptre had departed from Judah, the Hebrew race was dispersed among the Gentiles, and yet the time had come, when all was to be fulfilled. The Old Testament is worthless without the New: the New is unintelligible without the Old.

Is there any parallel in History? Are we dealing with facts? We have little now to add to our store of knowledge of the ancient World by gleanings from the Past: the Papyri of the Egyptians have been deciphered; the clay-tablets of the Mesopotamian Libraries have been spelt out: the sacred books of India and China have been translated. Cemeteries, and Shrines, and Ancient Monuments, have given up their dead, their deities, and their inscriptions.

Many things, once fondly believed in, have given way. The Garden of Eden, Oh! the Garden, which filled so large a portion in our childhood's dreams, has lost its geographical and historical expression: the limits of the Deluge have been circumscribed: the Confusion of Tongues at the Tower of Babel can no longer bear its usual explanation. The Hebrew Kingdom and Temple have fallen from the pre-eminent position above other Kingdoms and Temples, which had been too hastily attributed to them. But is there any such plan of Salvation to be found elsewhere, so continuous, so universal, so wise, so uncompromising, so tender, so full of Love? Did the Veda point to the coming of Búddha, and of the new Hinduism? Did the sayings of the great Sage Koung-Futz-zee point to the coming of a Personage at a particular date, and did He come? In the fullness of Time the Messiah came, fulfilling in an unexpected way all that was foretold, and doing a work for the Western World, which is still undone for the Eastern, levelling the barriers of Nations, and Tribes, and Languages, and making one out of many, because God is Father of all, Christ is Saviour of all, and the Holy Spirit consents to dwell with all without respect of race and nationality.

The sum of the matter is this:

I. There is no longer isolation of nations and tribes. The Hindu, the Búddhist, the fetish-worshipper, the cannibal, and the sacrificer of human victims, can no longer plead, that they know no *better*.

II. There is no longer ignorance in one country of the religious tenets professed by their neighbours. There is a power of comparison.

III. The civil government has put down abominable crimes committed in the name of religion, and a public Conscience has been formed.

IV. The independent opinions of mankind have been evoked, and no educated man will in the twentieth century assert,

(a) That an act morally wrong can be theologically right. Only those, familiar with Pagan practices, and the Roman Catholic Inquisition, know what that means.

(b) That such a thing as divinely-inspired in veracity can exist, or that a lie in the name of religion can profit the human race.

(c) That religious toleration is not an essential of all religions.

(d) That the mummary of priests, dead ritual, modern miracles, or vicarious worship, can be of any profit whatever to the soul.

It comes to this, therefore, that that form of religion will most probably triumph in the end, which

(1) Is most tolerant of, and compassionate towards, the errors of others.

(2) Reflects most the life of its founder, and is evidenced by the lives of its professors.

(3) Is most spiritual, and least dependent on material aid and worldly surroundings.

(4) Is most lofty in its conception, most disinterested in its method, most simple in its expression, most sympathetic with the weakness of men, most sternly condemnatory of sin in every form under every circumstance, yet most merciful to the repentant sinner.

(5) Most suggestive of a way of Salvation, and of a Personage, who can be the object of love, for love casteth out the craven fear of the Deity, which man in his natural state feels (see page 4); and most full of Hope in a Future State.

(6) Most independent of national, or racial, or local, prejudices, and therefore most universal and comprehensive.

Let each person humbly consider the features of the different phenomena here described or alluded to, and decide whether, in the possession of Evangelical Truth, he has not all that the heart of man can desire, and more than the wisdom of the moralist can supply.

"Arcis divinæ super muros humilis speculator cœli præsagia prospicit, et fideliter denuntiat."

London, 1890.

APPENDIX: SCHEDULE OF REFERENCES.

General Subject .	<p>The Gospel and Modern Substitutes. Rev. A. Scott Matheson. 1890.</p> <p>La Science des Religions. Emile Burnouf. Paris. 1885.</p> <p>Science of Religion. Max Müller.</p> <p>Tiele. Religions. Leyden.</p> <p>Revue des Religions, a Serial. Paris.</p> <p>Kuenen. Hibbert Lectures.</p> <p>Modern Messiahs. Oxley. 1889.</p> <p>Religious Systems of the World. 1890. (Swan Sonnenschein.)</p>
Neo-Mahometanism	<p>Koelle, Life of Mahomet.</p> <p>Muir, do. do.</p> <p>Sprenger, do. do.</p> <p>Stobart, do. do.</p> <p>Encyclopædia Britannica, 9th ed. "Mahomet."</p>
Súfi	<p>Do. do. do. Súfi</p> <p>(Mahometan). do. do. Mysticism.</p> <p>Do. do. do.</p>
Bábi	<p>Omar Kheiyam.</p> <p>Journal of Royal Asiatic Society. 1889, (Brown.)</p> <p>C. M. S. Intelligencer, June, 1890. (Bruce.)</p> <p>Journal of Société Asiatique. 1866. 6th series, vol. viii. (Kasim Beg).</p> <p>Encyclopædia Britannica. 9th ed. Bábi.</p>
Neo-Judaism . .	<p>Encyclopædia Britannica. 9th Ed. Israel. (Wellhausen).</p> <p>Do. do. do. Philo.</p> <p>Jewish Quarterly Review.</p> <p>Deutsch: Posthumous Works. Lectures on Talmud.</p>

Neo-Hinduism . . .	<p>Max Müller. Biographical Essays, 1884. Dayananda Sarásvati. Monier-Williams. Religious Thought and Life in India. Do. Indian Wisdom. Do. Modern India. Rev. H. Forman. The Arya Somáj, its Teaching and an Estimate of It. Allahabad Mission Press. 1887.</p>
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Neo-Buddhism . . .	<p>Monier-Williams. Buddhism. Chinese Buddhism. Edkins. Religion in China. Beal. Dhammapáda. Rhys Davids. Buddhism.</p>
Neo-Confucianism .	<p>Religions of China. Edkins. Confucianism and Taouism. Douglas. Legge. Sacred Books of China. Do. Religion of China.</p>
Brahmoism . . .	<p>The New Dispensation and the Sadhárán Brahmo Somáj, by Pandit Siva Nath Sastri. Madras, 1881. India; What It can Teach Us? Max Müller. Lecture at Cambridge. Faith and Progress of the Brahmo Somáj, by P. C. Mozumdar. Calcutta, 1882. Keshab Chandra. Lectures on India. Essays Theological and Ethical. Calcutta, 1874. Monier-Williams. Religious Thought and Life in India. Max Müller. Chips. Brahmo Tracts.</p>

